

The Missionary Intelligencer.

VOLUME XXIV.

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NUMBER 1.

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GOD WANTS OUR BEST.



God wants our best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own, with gentlest pleading,
To lay their highest hopes and brightest talents at His feet.
He'll not forget the feeblest service, humblest love;
He only asks that of our store, we give to Him the best we
have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service as we're growing stronger
The calls to grand achievement still increase.
The richest gifts for us, on earth or in the heaven above,
Are hid in Christ. In Jesus, we receive the best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And, in the prime of His mysterious manhood,
Gave up His precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears, gave us the best He had.

—In "Our Share of the World," by J. Campbell White.

Financial Exhibit for First Two Months, 1910-1911.

	1909	1910	Gain
Contributions from Churches.....	75	57	*18
Contributions from Sunday Schools.....	59	42	*17
Contributions from C. E. Societies.....	94	106	12
Individual Contributions.....	178	63	*115
Amounts.....	\$11,220.24	\$12,699.08	\$1,478.84

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches.....	\$4,860.36	\$2,631.55	*\$2,228.81
Sunday Schools.....	587.10	454.56	*132.52
Christian Endeavor.....	922.06	1,034.86	112.80
Individual.....	2,408.18	1,603.30	*804.88
Miscellaneous.....	677.54	198.82	*478.72
Annuity.....	1,750.00	6,775.97	5,025.97
Bequest.....	15.00	*15.00

*Loss.

Loss in Regular Receipts, \$3,532.13. Gain in Annuities, \$5,025.97. Loss in Bequests, \$15.00.

EDITORIAL NOTES

☐ One hundred and seventy-six missionaries and seven hundred and fifty-five native workers on the fields, are certainly a challenge for a worthy *March Offering*. All hands and all hearts to the task!

☐ The Australian brethren are sending in many subscriptions to the *MISSIONARY INTELLIGENCER*. They speak of the magazine in the highest terms.

☐ If you have not organized that mission study class you have been thinking about you have missed a fine inspiration. How about making this work one of your New Year's resolutions?

☐ The Foreign Society would like very much to secure copies of *THE INTELLI-*

GENCER for November, 1901, and also November, 1906. If any one has them in their files and could spare these volumes we would be greatly obliged.

☐ The development of the grace of giving in the people is a part of the minister's work, just as is the development of faith or any other element of Christian character; he is to extend, and, as far as possible, enforce the duty and method of it.

☐ How do you like the *INTELLIGENCER*'s new make-up? We have changed the mechanical work, using narrow columns and larger type for a greater part of the magazine. This will not improve the articles, but we believe it does make

the reading easier and improves the appearance.

¶ Let no friend of the Foreign Society forget that the aim for the year is an income of \$500,000, twenty-five new missionaries, every church and every member of every church enlisted. This is the very least we should do this year. We can not retain our self-respect and do less.

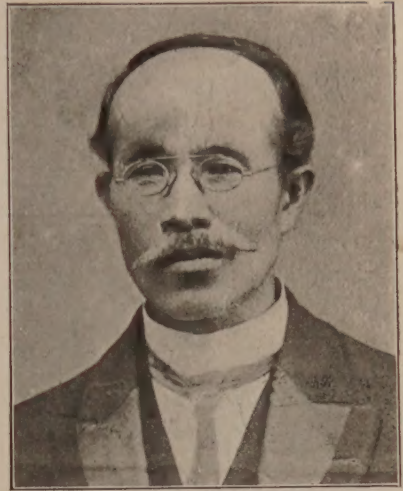
¶ Great interest is being manifested in missionary education in the Sunday schools. Write to the Foreign Society for the new leaflet on "How To Teach Missions in the Sunday School." Missionary education in the Sunday schools is one of the front-rank standard requirements.

¶ Geo. Greener, of Streator, Ill., the man who built the plow for Dr. Paul Wakefield, writes as follows: "I am certainly glad I had the opportunity to make the first plow going to Chaoheisin, China. I am glad to be a help, indirectly, in educating the Chinese along the agricultural line."

¶ As you read the appeal for a doctor for Lotumbe, Africa, written by Herbert Smith, you will notice that he constantly emphasizes the need and longing of the natives for a physician. We have been laying emphasis on the great need of a medical missionary as a protection for the lives of Mr. and Mrs. Smith. With characteristic self-forgetfulness, he does not mention that.

¶ Do not fail to read Secretary Rains's letters in this issue. They are each of rare interest. We regret that we are not able to publish all of these fine communications in the INTELLIGENCER. They are appearing regularly in several of our weekly papers. As THE INTELLIGENCER is only issued once a month, the letters have been too frequent for them all to be used.

¶ The Foreign Society has an excellent farm of 125 acres near Warrensburg, Mo. It is worth \$50 per acre and is improved and in good state of cultivation. It is a rich loam soil and located in an excellent community. The farm is for sale. If you want a good piece of land, write us. As soon as this farm is sold



MR. JAMES, EFFICIENT PASTOR OF THE CHINESE CHRISTIAN CHURCH, MELBOURNE, AUSTRALIA.

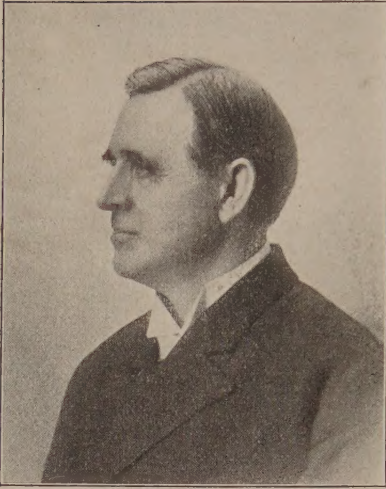
The church has sixty members. We have one hundred and thirty faithful Chinese brethren in Australia.

the money can go into the needy work on the fields.

¶ Since the Laymen's Conventions were held in Buffalo and Toronto there has been a great increase in the offerings for Foreign Missions. The Methodist churches of Buffalo increased their gifts from \$7,000 to \$17,000. Twenty-eight churches in Canada advanced from \$25,225 to \$55,000. When a body of men get together and talk over the work there is certain to be a great increase in the contribution.

¶ We rejoice at the great success of the Women's Jubilee Missionary Campaign. These meetings, held in the principal cities of the country, have rivalled those held by the Laymen's Missionary Movement. Our own women have been leaders in this splendid work. It is reported everywhere that the C. W. B. M. was without a peer in its ability to arouse the women of the churches and procure their gifts for the work.

¶ Four great victories stand out in the record of the Foreign Society this last year: The marvelous awakening in our Tibetan Mission, the consummation of the union educational work at Nankin,



W. F. RICHARDSON, FIRST CHURCH, KANSAS
CITY, MO.

This congregation has recently become a Living-link in the Foreign Society.



D. S. THOMPSON, ELLIOTT, IOWA.

Whose church has recently become a Living-link in the Foreign Society.

China, the granting and opening of the new mission station at Lotumbe, Africa, and the rebuilding and launching of the mission steamer *Oregon* on the Congo. Never before have so many great things happened to us in a single year.

¶ Now for the March offering. It should be made the greatest in our history. Our hope is that the gifts from the churches alone will go from \$138,000, which was the amount last year, to at least \$160,000. This can be done if plans are begun early and pushed hard. We would like to receive your orders for March offering supplies at once. They are all ready for distribution. You can not begin preparation too soon.

¶ You will be interested in C. J. Tannar's very common-sense article in this number. Surely after nearly half a century of experience we ought to be convinced of the efficiency of organized missionary work. World evangelization is too big a task to be undertaken in any less business-like and dignified a way than that. It is not difficult to predict in what deplorable condition we would be to-day if it had not been for our State and National missionary societies.

¶ Much interest is being manifested in the 1911 Endeavor Day program. Orders are coming in for supplies, and many expressions of commendation and desire to help are encouraging us. The program for this year is especially attractive. All Endeavorers will be glad to know something of Mr. Benlehr, who has been at the head of the orphanage work at Damoh for some years. We should have at least a thousand orders for supplies this year, and the watchword, "\$20,000 from the Endeavor Societies," ought to be reached without question.

¶ We certainly appreciate the hearty good-will and brotherliness of the resolution from our Australian brethren appearing on another page. The Foreign Society congratulates these good people on their increasing missionary zeal and the rare efficiency of their work. It is certainly a most happy suggestion they make, that their foreign work be reported in conjunction with that of the Foreign Society hereafter. We are glad indeed to recognize our common task as one great work.

¶ Mrs. Laura D. Garst, formerly missionary in Japan and now doing field work for the Society in Iowa, writes: "Many claim that the Commission was fulfilled in the days of the apostles, and

that it is no longer binding upon us; that it expired with the generation to which it was given. *Then we must relinquish the promise that went with it.* The 'Lo, I am with you alway' is inseparable from the command. Better shoulder the evangelization of a world *with God*, than assume the lightest task without Him."

¶ In a letter just received from C. E. Benlehr, manager of the Damoh Orphanage, India, he says: "We are expecting to have Mr. and Mrs. Rains with us the last of this week. This is Wednesday. They are now in Jubbulpore. Most of our missionaries will attend a conference there on Thursday and Friday. I shall go for one day. Our boys are well and happy these days, and all are busy. There is to be held, from December 31st, an industrial and agricultural exhibition at Allahabad, for which I have sent a plow made in our shop. I hope it may take the prize of Rs. 500-0-0, or about \$160."

¶ The Brotherhood of Christian Men stands solidly with every missionary cause among our people. It is the aim of this men's movement to enlist the masculine part of our churches in all unselfish enterprises. The men everywhere are urged to back up the plans for a great March offering for Foreign Missions. P. C. Macfarlane and E. E. Elliott are pressing upon the men the need of the every member canvass and the enlistment of the whole church in the offering.

¶ Horace Kingsbury, of Melbourne, writes as follows concerning the visit of Mr. and Mrs. Rains: "Thanks a thousand times for letting them come our way. Their visit has been a great blessing to us all. They have cheered and inspired us. They have helped us to believe more in ourselves and in our Christ, and have encouraged us to attempt greater things in the future. We wish we could keep them always, but we send them on their way with the hope that they will cheer the other people they visit as they did us. God bless them." The churches in Australia paid their traveling expenses from Brisbane, the port of entry, to Perth, the

port of departure. In another part of this issue a fuller account of their visit will be given.

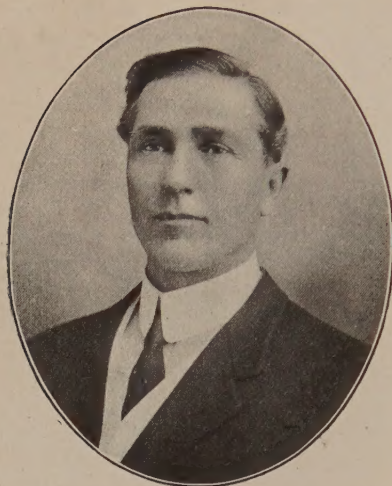
¶ The American Board (Congregational) has been celebrating its one hundredth anniversary in Boston. The Board was organized September 5, 1810, by four ministers and one layman. The income for the first year amounted to one thousand dollars; last year to nearly a million. The American Board supports 583 missionaries and 4,564 native assistants, seventy-one hospitals and dispensaries, 1,300 common schools, 144 high schools, fifteen colleges, fifteen theological seminaries. The patients treated last year numbered 300,000, the pupils in the schools 70,000. In the hundred years of its existence the American Board has received and disbursed \$40,000,000.

¶ S. M. Hamilton, of Waco, Texas, sends his check for \$5 for the work and asks the Society to draw on him at the beginning of each month for a like amount. This will mean \$60 a year. He says we ought to have one thousand men placing the Foreign Work on their monthly pay-roll in this manner. What a blessing such a continuous stream of money for the work would be! W. P. Killingsworth, also of Waco, Texas, meets Mr. Hamilton's challenge, and asks us to draw on him each month for a similar amount. Who will be the next?

¶ We have eight churches which gave over one thousand dollars each through the Foreign Society last year. They are:

Independence Boulevard, Kansas City, Mo.	\$1,916.66
High Street, Akron, Ohio. . .	1,718.37
Magnolia Avenue, Los Angeles, Cal.	1,312.50
East End, Pittsburg, Pa. . .	1,200.00
University Place, Des Moines, Iowa	1,167.54
Beatrice, Neb.	1,125.84
Hopkinsville, Ky.	1,092.37
Central, Des Moines, Iowa. .	1,025.00

¶ Those who are considering the introduction of the weekly system of missionary giving would do well to write some of our preachers who have successfully introduced that method. Among these



O. L. COOK, PASTOR, HUTCHINSON, KANS.

This church is a Living-link in the Foreign Society.



L. E. BROWN, PASTOR AT LEBANON, IND.

This church has recently become a Living-link in the Foreign Society.

men are Geo. B. Townsend, Hagerstown, Md.; W. F. Turner, Peoria, Ill.; J. H. Goldner, Cleveland, Ohio; Perry J. Rice, El Paso, Tex.; F. N. Calvin, Warren, Ohio, and Robert E. Steed, of Norfolk, Va. If properly introduced and worked hard in connection with a canvass of the membership, we believe this method brings splendid results.

¶ The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The Conference will open at noon of the 5th with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries, both medical and evangelical, will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The Conference is interdenominational, all Christian bodies meet on the same footing. Information will cheerfully be given by the secretary, George C. Tenney, Sanitarium, Battle Creek, Mich.

¶ Weekly giving for missions is Scriptural, spiritual, sensible, and business-

like. It has every argument in its favor that can be urged for weekly contributions for church current expenses. However, to be made a success, this system must be *worked*, if introduced. It will not do simply to say, "Go to now, we will do away with special offering days and use the duplex envelope." The offering will fall below the gifts of a missionary day unless the new system is worked, and worked hard. If the weekly plan of giving is preceded by an every-member canvass for missions, it works, and works to the glory of God and the extension of the kingdom. We earnestly believe that if our churches would all adopt this system with a vigorous canvass of every member of the congregation for a missionary offering given weekly, the gifts for missions would be doubled. But let no one look upon the weekly plan with duplex envelope, or any other device, as an easy way of settling missionary giving. It will take hard, persistent work. At the beginning it will take more toil than the old way of special offerings, but if the plan is launched earnestly, it will afterward take less work and bring more money.

¶ Organized missionary work proves its efficiency and business-like character every day. No matter how conse-


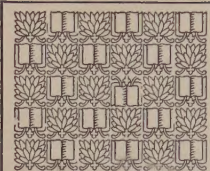
crated or efficient the independent missionary is, he has many serious limitations. There will always be a place for such workers, but the evangelization of the world is too big and difficult a task to be left in any large measure to such effort. Wise missionary work takes united action, organized efficiency, and missionary statesmanship. The work can not be confined to a succession of disconnected and unassociated points and succeed in a large way. The cause in heathen lands must be planted to stay. It must be properly correlated and projected into the future for a century, if necessary. It must have in its plan schools, colleges, hospitals, orphanages, agencies for training evangelists and helpers, and many other things only possible to organized effort. How helpless would have been our African work, for instance, without a great organized society back of it! Even as it is, the Foreign Society has had to often walk by faith and undertake what seemed impossible in that field. If the Congo Mission had been left to independent effort, or the capricious and uncertain support of a few churches, a great work would have been well-nigh impossible.

¶ Pastors who are planning to introduce weekly giving for missions instead of offerings on stated days, are asking what proportion should be given to Foreign and what proportion to Home Missions. We believe the Laymen's Missionary Movement advocates a very equitable plan. Their suggestion is that the division should be equal. That is, that Foreign Missions should receive an equal amount with the home missionary interests grouped. Fifty per cent for the missionary work in foreign lands and fifty per cent for missionary work in the home-land.


¶ Let no one be discouraged because results, large results, are not obtained on the field at once. When a prospector had discovered the claim that is now the famous Hercules mine in the Coeur d'Alene, near Burke, Idaho, he enlisted all of the assistance he could secure to develop the property. Not a single rich man put any money in it; but laborers, washer-women, engineers, and mechan-

ics put up the money and the work. For nineteen long years they all toiled at their respective tasks. Some were down under the ground running the tunnels, others were driving railroad engines, or were over the washtub securing the money to keep the miners in food. Some of these men became discouraged and quit; others held on, and at the end of nineteen years they struck a large and rich body of ore that to-day pays each man or woman that owns a sixteenth interest in this mine the sum of \$60,000 per month in the way of dividends. So we believe that the day will come when we shall see the poor heathen turning to the Christ by the thousands. But for the present this is our waiting and working time.

¶ Willis A. Parker, pastor of the Christian church of Everett, Mass., relates that in November, 1909, he supplied the pulpit of one of the oldest Congregational churches in New England, situated in a village of Southern Massachusetts not far from the thriving city of Brockton. The church itself was founded in 1768, and worships in a white frame building which is more than one hundred years old. Forty-two of the sixty families in the membership were represented at the morning service. With the notices there came a request to the pulpit that the minister announce that the offering of the morning was the annual offering of the church to Foreign Missions. The visitor was curious to the point of inquiry as to the amount of the offering, and after the benediction put the question to the treasurer. He was informed that the baskets contained cash and checks to the amount of five hundred and forty-four dollars. The church had been without a resident pastor for more than a year, and was dependent upon student ministers. The offering was made without pressure, and without immediate preparation beyond the announcements of previous Lord's days. But there was a preparation evident which was not of the hot-bed variety. Behind that gift lay one hundred and fifty years of consecration and culture.



EDITORIAL



The Challenge of the Harvest.

THE PRESENT CRISIS AND THE MARCH OFFERING.

At the Topeka convention, after the reports of the Foreign Society had set forth the great increase in the work on the fields and the pressing need of funds, Chas. S. Medbury said: "The increase of the foreign work beyond our income for its support is God's challenge of the harvest." Shall we answer God's challenge with proper support, or shall we close up work he has opened for us and dismiss native workers we have prayed him to give us? The answer to this question will depend very largely on the March Offering for Foreign Missions. We have prayed for successes on the field, and our Father has sent them. We must support the work he has opened to us. We trust the response will be such that we can not only maintain that already established, but also begin some of the advance work our missionaries are begging us to start. But to do this will necessitate a far greater and more heroic offering than our churches have so far made to the work.

The Crisis. Our foreign work is really facing an acute crisis. This is by no means an overstatement. If you could know the keen anxiety of the missionaries and those in the mission-rooms, you would deeply appreciate this statement. The pathos of the crisis is in the fact that we are unable to keep anything like abreast of God's favor and his promised harvest. For years our mis-

sionaries have been knocking at reluctant doors. They have broken the stubborn soil, planted the seed, and toiled, waiting for the harvest. Now the harvest is upon us, and we are unable to reap it because of lack of funds. The growth of the work is far ahead of the increase in regular income. During the centennial year there was a gain in receipts of \$76,000, and last year a gain of \$10,000. But this increase was not in the regular income, but in special gifts for buildings, colleges, hospitals, and in annuity gifts. None of this money can be used for current expenses. Not only so, but every time a new building is erected on the fields it adds to the fixed charges upon the Regular Expense Fund. The work on the fields has been increasing by leaps and bounds. The baptisms last year were a gain of nearly twenty per cent. Just the *gain* in the number of native workers was more than the entire number ten years ago. The *gain* in the number of patients treated was five thousand more than the total number treated ten years ago. There are more schools, more dispensaries, and more chapels. This means that more money is needed for the General Expense Fund. In spite of careful reduction all along the line, the expense of the work last year was nearly \$25,000 more than the regular income for that purpose. This, added to the shortage caused by the same thing

the year before, has created a deficit of \$39,000.

The great growth of the work is the sole reason for the deficit. God has given the increase in answer to our supplications, and the increase has made further outlay inevitable. Unless the income of the Society is increased, the only alternative is to close up work on the fields and call home missionaries, or ask God to withhold his blessing, and thus arrest the growth of the work.

The Answer. The answer to this severe crisis lies largely in the coming March offering. In the first place, the largest contribution to the General Fund of the Society comes from the churches. In the second place the money from this source is used entirely for the regular expenses of the work. Special needs for buildings and similar calls are provided for by special gifts. We feel that not only the largest source of mission income but the largest opportunity of increase rests with the churches. Last year \$138,000 was given for Foreign Missions by our churches as such. But more than \$75,000 of this was given by about 140 Living-link churches. The remaining \$63,000 was given by 3,100 churches—an average of about \$20 per church. Now many of these congregations gave as loyally, and some even more generously than larger Living-link churches; but

still the average for this great company of churches is low. We are hoping for fifty new Living-link churches this year. This number would increase the amount from the churches by at least \$15,000. But our fondest hope is for a \$25,000 gain from the churches that are not Living-links. There should be at least 4,000 of them, and an average increase of \$5 a church would accomplish it.

The Real Crux. The real crux of the matter then is to enlist more churches to take the offering and to raise the average offering in each church. For the former the Society will do all in its power, but it will have to depend largely upon the preachers and friends of the work to see to it that not only their own congregation but all surrounding congregations take the offering. To increase the offerings to a much higher average will take consistent, consecrated effort everywhere. We believe it can be done by more intensive work. Prayer, pains, push. Let there be education, agitation, adaptation, and application everywhere. Besides the usual methods we are convinced that an *every-member canvass for Foreign Missions* will accomplish more than anything else.

May God's Challenge of the Harvest call us to do our best for the work and the faithful workers!

Sowing Bountifully.

SCRIPTURAL TEACHING AND MODERN GIVERS.

Sowing sparingly is contrasted with sowing bountifully. The reaping is as the sowing. He that soweth sparingly shall reap also sparingly; he that soweth bountifully shall reap also bountifully. It is not difficult to discover the kind of sowing that the great apostle considers becoming in a child of God.

In the context Paul reminds those to whom he wrote how the grace of God was manifested in the churches of Mace-

donia. He tells them "how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power I bear witness. Yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints." It was in this large and generous way that

the apostle would have the Corinthians give. He says, "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." It was the grace of giving that he had in mind when he used these great words. He would have his children in the gospel complete their Christian characters by cultivating this grace.

He goes farther in the same direction. He says, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." He existed in the form of God, yet counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant. He was so poor he could say, "The foxes have holes, the birds of the air have nests; the Son of man hath not whereon to lay his head." He resigned the glory he had with the Father before the world was created, that through humiliation and poverty and suffering he might become the Savior of the world.

There are those now who give bountifully; there is need that the number be greatly increased. The benefactions of one man have spread so far that he is represented in not less than two hundred and fifty different places. He is represented by a Mission Sunday school, a church, an asylum, a hospital, a college or seminary, or some other form of beneficence. Another resolved by God's grace that he would never be worth more than \$50,000. He said, "If I am ever worth \$20,000 I will give one-half my net profits to charitable and religious purposes; if I am ever worth \$30,000 I will give three-fourths; if I am ever worth \$50,000 I will give the entire net profits." That man gave \$40,000 to the Lord's cause. The sainted Timothy Coop in the last years of his life gave very largely. His friends asked him how he could afford to give so much. He said, "I shovel out and the Lord shovels in, and the Lord has a larger shovel than I have; so my funds are never exhausted." He found those words true, "There is that scattereth, and yet increaseth," and those other

words, "Give, and it shall be given to you; good measure, pressed down, shaken together, and running over shall they give into your bosom." Every generous giver has found it true that

"It was never loving that emptied the heart,
Nor giving that emptied the purse."

Doctor Goucher has given \$250,000 for Foreign Missions. There are men who are doing business and giving all the profit to help on the interests of the kingdom. Some of these forego the privilege of owning a carriage or an automobile or a yacht, that they have the more to give. There are men and women with small incomes who give as bountifully as any to whom reference has been made.

One reason for giving on a generous scale is that we have received on that scale. God has dealt bountifully with us. He has crowned us with loving kindness and tender mercy. He anticipates us with the blessings of goodness. He daily loads us with his benefits. His mercies are new every morning and fresh every morning. Chrysostom said that nothing makes us so near equal to God as beneficence. It is godlike to give, and to give largely.

Another reason is that we are able to give bountifully. The country was never so rich and prosperous. The crops of the last year were worth nine billions of dollars. The farms of the Nation have doubled in value in the past decade. This wealth was given in trust to be used in promoting the interests of the kingdom, and for no other purpose. We are stewards of the manifold grace of our God; as stewards, we should be found faithful.

Those who should know say that the Christian people of America give only fifty cents a year on an average for Foreign Missions. As long as we are giving less than one cent a week for the great work for which our Lord organized and commissioned the church, it can not be maintained that we are giving bountifully. Here and there an individual may be found of which this can be truthfully affirmed; but that is the most that can be said. The Laymen's

Missionary Movement proposes that the amount now given be quadrupled. That can be done with perfect ease, if all who call Jesus their Lord will begin to give as he has prospered them. This year should see such an outpouring of liberal offerings as the past has never

seen, and such as the needs of the work require.

Let us never forget the great saying of the Holy Spirit, "God is able to make all grace abound unto you: that ye, having all sufficiency in everything, may abound unto every good work."

"That Ye May Be Prepared."

PAUL'S EXHORTATION AND THE MARCH OFFERING.

Paul gloried to the churches in Macedonia on behalf of the church in Corinth. The Christians in Corinth appear to have led in the matter of the collection for the poor saints in Jerusalem. They promised much, and they were ready to redeem their promise a year before the apostle wrote. Their zeal was so great that it stirred up the majority of the Macedonians.

But something had happened to chill their ardor. It may be that there was trouble over the incestuous man, or that there was a disturbance in the church caused by Paul's personal enemies and traducers. Whatever the cause, it is evident that Paul had some fear that his glorying over the liberality of the Corinthians should be made void. He and several brethren were to visit Corinth to receive the contribution promised. In order that there might be no disappointment he sent some brethren ahead to give timely notice, that they might be prepared. Paul thought it necessary to do this that the Corinthians might make up beforehand their afore-promised bounty, that the same might be ready as a matter of bounty, and not of extortion.

The apostle tells us why he took this course. He had been telling the Macedonians of the handsome behavior of the Corinthian Christians. Their generosity was a challenge to the Christians in Macedonia to do their part. If now some of the Macedonians should accompany Paul on his visit to Corinth, and find that the church was unprepared to hand him the amount promised, he would be put to shame and they would be put to shame. He wished to spare himself the humiliation arising from false confidence, and them for unready-

ness before members of churches which, poor as they were, had just given evidence of unprecedented liberality.

Robertson states that every one knows how different the feeling with which we give when charity is beforehand, from that which we give when charitable collections come side by side with debts and taxes. "The charity which finds us unprepared is a call as hateful as that of any creditor whom it is hard to pay." But when we are prepared and have the money in hand, it is a pleasure to give. Giving then is like mercy, in that "it is twice blessed: it blesses him that gives and him that takes."

This incident in the life of the great missionary of the first century has a direct bearing on the March Offering for Foreign Missions. Paul urged the Corinthians on the first day of the week to lay by in store as the Lord had prospered them, that there might be no collections when he came. Had they done that they would have been prepared, and neither he nor they would have been put to shame because of failure on their part.

At the Topeka Convention it was unanimously resolved to raise \$500,000 for Foreign Missions this year. The vote was not only unanimous but enthusiastic. In some quarters there may be fears that this amount will not be raised. All will depend upon the preparation for the one Annual Offering in March. If money is laid by each and every week between now and the first Sunday in March, and as the Lord has prospered us, the amount suggested and more will be raised. It is all a question of preparation. If nothing is done till the day arrives, and then only the leavings after a week's spending are given,

there will be abundant cause for shame on the part of those who were at Topeka, and on the part of the entire brotherhood. Paul would have the Corinthians back up their resolutions. He said to them, "But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability." The

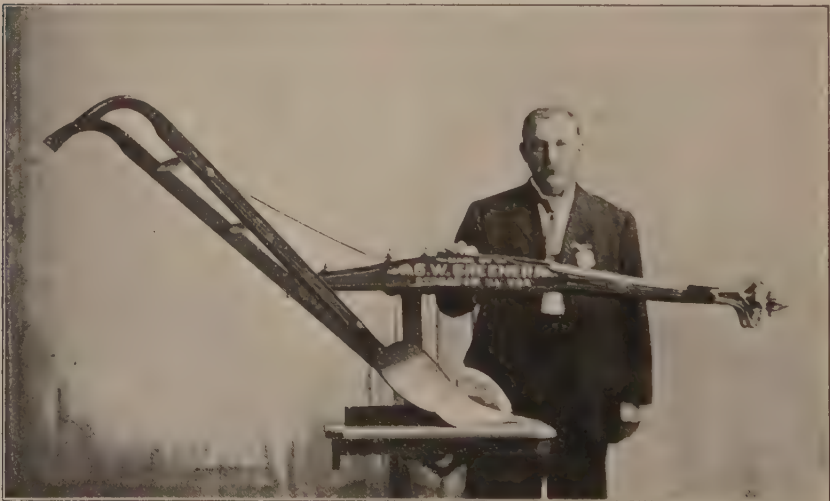
same words apply now. As there was unanimous and enthusiastic action in Topeka, so there should be unanimous and enthusiastic preparation for the Offering in March. Such preparation will be a demonstration of our love and loyalty. Such preparation will honor and please our Lord, and will send a tidal wave of joy around the world.

A Reward for the Best Decorated Church.

I will give a reward of ten dollars to the church that has the best decoration and service on the Sunday of the March offering, and five dollars to the second-best. A photograph of the interior must be sent, to reach me not later than April 15, 1911. In connection with the photograph there must be a description of the order of the March-offering service, as well as a description of the church decoration. Two points will be considered in making the award:

1. The decorations as shown by a clear photograph and a good description. Appropriateness of designs and decoration will count, rather than over-display.

2. The order of service. This includes musical selections, the Scripture passages, the topic or topics, and outlines of the addresses, the method of taking the offering. Originality of ideas will count as well as the orderly arrangement of the order of service. I am ready to assist any church or minister in arranging his service for any Sunday in March by supplying pictures, curios, literature, or suggestions for addresses, decorations, or costumes. Any church in America may compete. Any Sunday in the month of March may be chosen. All photos and descriptions are to reach me before April 15, 1911. E. W. Allen, Box 884, Cincinnati, Ohio.



A picture of G. W. Greener and a fine plow made by him and presented to Dr. Paul Wakefield, Chaohsein, China. This implement will, no doubt, be a revelation to the farmers of that interior Chinese district.



CONTRIBUTED ARTICLES



Stewardship and Missions.

J. CAMPBELL WHITE, GENERAL SECRETARY LAYMEN'S MISSIONARY MOVEMENT.

The most powerful force in the world is personality. The most effective personality can be supported at the lowest cost. The field in which personality yields the largest result is where humanity's need is the greatest. Around these three fundamental propositions cluster the arguments for the best investment of money.

Personality makes history. No material thing, however costly or magnificent, is a decisive factor in producing character or altering destiny. The great pyramid is the most expensive, spectacular, and permanent material work of man, but one Moses is worth more to the human race than a thousand pyramids. At their best, material things are dead things, without constructive or vitalizing force. All the great developments of the past center in man. Ideas rule the world, not bricks and mortar. God reveals his divine wisdom in producing people. If you would help the world largely and permanently, invest in personality.

The highest capacity and devotion are the most unselfish, and therefore the cheapest. The real makers of history are always willing to work for less than they are worth in the open market. Those who live for the highest purposes never expect to receive a financial equivalent for their contribution to the welfare of mankind. The greatest builders of history have generally been comparatively poor men. If you would accomplish most with money, invest in men who are so absorbed with the passion to serve that their capacity can be released for a fraction of its market value.

Service is most productive where need

is greatest. Under favorable conditions a man can influence a thousand people with the same effort it would require under other conditions to influence ten. Mary Lyons said, "If you would most serve your race, go where no one else will go, and do what no one else will do." Especially is this true if there are places where vast numbers of people are yet unhelped in their deepest needs. This truth is reinforced if these people are open to influence and responsive to light. And the result is further multiplied if the people helped become the transmitters and propagators of the truth that has been received.

All of these principles find their fullest illustration and application in the effort now being made to educate and liberate, to civilize and Christianize the nations of the earth. Men and women of the highest capacity and devotion can be secured for this service at a small proportion of what they can command for their work in other directions. That the need is supreme is evident in view of world-conditions. More than half the human race are still totally illiterate. This constitutes the outstanding educational problem in the world. More than half of mankind have no scientific knowledge of sanitation, hygiene, medicine, or surgery, and are suffering all the unspeakable results of such ignorance. The broadest philanthropy ever conceived by the mind of man is to lift the burden of unnecessary suffering from these myriads of our brother men. More than half the people in the world are still groping in the dark in their ideas of right human and divine relationships, knowing neither the Fatherhood of God

nor the brotherhood of men. This condition presents the supreme religious opportunity of history.

If one is interested in education, why not send a shipload of devoted college graduates to China, where a quarter of the human race is asking to be taught how to read?

If one is interested in philanthropy, why not establish a chain of medical colleges in China or Africa, and raise up a hundred thousand trained native doctors to lift the burden of unnecessary pain from millions of men and women and little children?

If one is interested in religion, why not give to a thousand or a million people in one of the great unreached nations their first definite knowledge of that light which is above the brightness of the sun?

If North America is to do her share of this work, it is believed that the present gifts of just over ten millions a year, from the United States and Canada, should be increased to approximately fifty millions a year. This would still be less than twenty per cent of what is being spent each year in the United States alone for similar purposes. Instead of impoverishing ourselves by such service, nothing else would so enrich our National life. The reflex influence of the work would alone be worth many times the cost of the enterprise.

Individual men and women have invested millions of dollars in museums, art galleries, universities, libraries, and other material objects, and all of these investments have had their value. But it remains for others with prophetic foresight and discriminating recognition of the real forces that make human history, to invest other millions in the location of capable, devoted, and self-sacrificing personality at strategic centers among the depressed and backward races and nations of the earth. If this were done on an adequate scale, more world-progress could be recorded in the next twenty-five years than has been made in the past eighteen centuries.

This is the psychological moment for turning the tides of whole peoples in the channels of human progress. Never before were great nations so plastic as they are at present. The power of money

never multiplies so rapidly as when used for the production of character. It is better for one to give a thousand dollars now than for his heirs to give ten thousand twenty years from now, even if it were sure that they would do it.

Great as is the opportunity of those who can invest by the thousand or the million, it is open to every one to have an important part in the accomplishment of the same supreme objective. Some who can only give hundreds, may influence others to invest millions; and the systematic contributions of the rank and file will aggregate more than the out-poured treasure of any individual. "No man has done his duty till he has done his best." "From every man according to his ability, to every man according to his need." We are citizens of the world. Our main purpose is to improve the human race.

To one who has not made a special investigation of the cost of supporting missionaries and their work, it is amazing how much can be accomplished by a comparatively small investment. A whole district can be occupied and evangelized at a cost easily within the reach of thousands of individuals, to say nothing of individual churches. The average amount needed to occupy missionary districts is approximately as follows:

\$2,500 per year to reach a district containing.	25,000
5,000 per year to reach a district containing.	50,000
10,000 per year to reach a district containing.	100,000
25,000 per year to reach a district containing.	250,000
50,000 per year to reach a district containing.	500,000
100,000 per year to reach a district containing.	1,000,000

These amounts will cover the salary of the missionaries, together with the support of about ten native helpers with each missionary; also the traveling expenses and buildings required.

As the cost of necessary buildings comes chiefly in the opening years, it is an advantage if the average amount needed can be increased during the first few years. It can then be reduced after the equipment has been provided.

A man or a dollar will go further on the mission field than anywhere else in the world. To those who have come to realize that "the field is the world," and that all life is a sacred stewardship,

one of the supreme joys of life is to administer this trust with reference to the speedy occupation and evangelization of those now sitting in darkness in the shadow of death.

A Sacrificial Church.

J. WALTER CARPENTER.

Of all the Bible statements of the mission of Jesus, none is of greater significance than the one given by the Master himself in John 18: 37, "To this end have I been born, and to this end am I come into the world, that I should bear witness to the truth."

The carrying out of this mission entailed sacrifice, self-denial, suffering, and service.

The church He established to take up and perfect his work among men finds a like career to that of her head. Therefore we are not surprised to find the Apostle Paul describing the church's mission in the following sacrificial language: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the affliction of Christ in my flesh, for his body's sake, which is the church."

We are ever anxious to know the marks of the true church of Christ. But it appears true that, no matter what external characteristics the church may possess, if she lacks the sacrificial suffering element she lacks the chief mark our Lord meant his church to have. Our Lord holds the nail-prints and thorn-crown scars to the view of all, and so must his church wear her marks of suffering for others.

Some may say Colossians 1: 24 is descriptive of Paul's personal responsibility as an apostle. But all can clearly see that Paul taught others "to follow him as he followed Christ." 1 Cor. 11: 1. Anyway, his personal service came to him chiefly because he was a disciple, and not because of his apostleship. It is greater far, and loaded with infinitely heavier responsibilities, to be a disciple than to be an apostle. Had Paul been called upon to surrender either, he would have let all else go—and gladly, too—that he might remain a disciple of Jesus.

Others will inquire, "Were not the sufferings of Christ sufficient?" I should answer, "Yes" and "No." "Yes" for there was no suffering the imagination of man can conceive that Christ did not feel. However, the world's need of some one to suffer for it, then, is only



J. WALTER CARPENTER.

equaled by the world's same distress today, and need for those who will still suffer for it. Many are the world's needs, but none is so great as the need of human hearts to sacrificially suffer for it.

The sacrificial mission of the church demands service to the *whole world*—not only geographically, but sociologically and to the whole man. The church must minister to all nations, to all classes, and to the whole being.

The message of the living Christ includes our whole nature. "Go, teach!" is a message to the human mind—an educational mission to the uninstructed. "Go, preach!" is an evangelistic mes-

sage to the human soul. "Inasmuch as ye have done it unto the least of these my brethren," is a practical message to the bodies of men.

The educational, evangelistic, and practical nature of the whole message to the whole being demands from the church a sacrificial spirit and service if the Lord's work be done.

None can teach, preach, or bestow benevolence helpfully to others or pleasing to Christ who does not put himself in his lesson, his sermon, or his giving. This is sacrifice. This is "filling up that which is lacking of Christ's affliction in our flesh."

The sacrificial church has ever been the prosperous church. Few sayings are truer than "The blood of the martyrs is the seed of the church." We need the Pauline spirit that coveted to bear the gospel where no man had laid the foundation.

The Pauline spirit is not dead. It remained for Dr. Loftis, on presenting himself to the Foreign Christian Missionary Society for appointment as a missionary, to request: "Send me to the hardest field. If you have a place where nobody else will go, send me there."

The medical missionaries, the equal of our best physicians and surgeons, give up a large professional income to preach the gospel of the lancet and medicine-bag in heathen lands for the pittance the

missionaries receive. We have too few Dr. Macklins, Dr. Dyes, Dr. Butcharts, Dr. Osgoods, etc., but—thank God!—their spirit thrills the church.

Our own church history stresses the truth of prosperity at the cost of sacrifice. The saddle-bag preachers of the Raccoon John Smith type made the sacrifices. Farms were sold, home was neglected, poverty stared gaunt-faced at the family. Worn out before old age came, many went to an early but richly-earned rest found in the last long sleep. Yes, they lived the sacrificial life, and the church of the Living God prospered beyond all bounds.

The same principle of success rests under present-day growth. May the good Lord deliver us from the stain of a ministry which is on the lookout for an easy job.

May the day ever remain which sees a sacrificial church led by a sacrificing ministry, rendering to the world of sin a service like that of Paul and the Christ!

The world has not been suffered for enough yet. There exists no organization to do it but the church redeemed by a nail-pierced Christ. With joyful tread let the mighty army of God move on, rejoicing in its sufferings for the world's sake and "filling up that which is lacking of the affliction of Christ."

Uniontown, Pa.

Christian Union by Way of China.

E. I. OSGOOD, M. D.

You and your fathers before you have been praying for one hundred years that the people of Christ might be one. Would that it were possible to put you into some sort of a cannon, or airship, and blow you out here and have another Elisha pray that your eyes might be opened to see *the near approach of Christian union on the mission field*. Why do you suppose we have a union university in Nankin? Do you think we were laying aside our plea when we entered into that union with others? *It is because missionaries are standing so close to the Bible that union missionary work is now possible*. The Presbyterian and Methodist Boards are

telling their missionaries that they are not in China to represent Presbyterianism and Methodism, *but Christ*. And we trust that our missionaries in China are not representing a body of people, *but Christ*. Brethren, the medical missionaries are working day and night to found a *Union Medical School*. If you will give us \$2,000 for property, \$300 for annual running expenses, a doctor and his residence, we can have a part in it. *Eleven nearby Missions are working to combine in it*.

This summer, Dr. W. W. White, of the New York Bible Training School, was in China with a party of Bible teacher specialists holding conference. A

great enthusiasm was generated for opening a similar work in China and on a large scale. Representatives from nearly every mission in the Yangste Valley have freely accepted position on the committee appointed to foster the scheme.

Brethren, if Baptists, Methodists, English Wesleyans, Scotch Presbyterians, Quakers, and like bodies are so little afraid of each other's tenets that they are unitedly working together for a *Union Bible Training School*, is there any other explanation under heaven for it but the one that they are all coming very close to the principle of "Where the Bible speaks, we speak, and where it is silent, we are silent." Bishop Banister said in one of the meetings, "There is but one ground upon which we may meet, and that is the Bible alone." Missionaries are ceasing to consider themselves as representing anything else than the great Church of Jesus Christ. *That is what our eyes are seeing on the mission field.*

At the Edinburgh Conference our representatives felt that our people who had so long carried the banner of Christian union were not given proper recognition in the discussion of this important theme. On the mission field of China, your representatives are feeling keenly the Christian church which has sent us out here is in danger of sleeping away the day of opportunity, and will for lack of funds and interest in our plea fail to enter into our own promised land. Brethren, you have sent us out as your spies into the land of China. Unlike those sent by Moses, not two but the great body of your representatives here are bringing you a good report. Union upon the Scriptures is coming very close to us in this land. Shall you allow failure to come because you failed to give of your prayer, your enthusiasm, your money, your encouragement at the eleventh hour?

Brethren, let us go and possess the land.

Nankin, China.

How Chicago Disciples Gave for Missions.

GUY SARVIS.*

I have attended scores of missionary meetings among the Disciples and among other religious bodies, but I have never attended a more remarkable meeting than the one which took place at the Fad Lunch Club in the heart of the business district of Chicago on the evening of November 22d. The men who attended the meeting knew before they came that an attempt was to be made to duplicate the fund of \$1,000 raised last year by the Chicago churches to send Mr. and Mrs. Smith to Bolenge with Doctor Dye. Every man came with the intention of doing his part to make the attempt a success. The number was far smaller than that which met in the same place last spring for the same purpose. There were twenty-nine men and four women present. Last year the whole meeting was carefully planned to stimulate the generosity of those present. The thousand dollars was, as a result

of that meeting, cheerfully added to the already generous missionary offerings of the Chicago churches.

The meeting of November 22d was in marked contrast in many ways to the former meeting. The period of preparation had been short, and the program was simple. There were two speakers, Stephen J. Corey and Mrs. Dye. Mr. Corey spoke first and briefly. He simply made a statement of the situation with reference to Lotumbe, with which all readers of the INTELLIGENCER are familiar. There was no appeal whatever in his talk. It was exactly the sort of statement a president of a board of directors would have made with reference to a financial crisis in their business. Mrs. Dye followed with a somewhat longer address. She spent a little time in pointing out the heroism of Mr. and Mrs. Smith in volunteering to go to Lotumbe when the missionaries on the field decided to divide their forces and hold that station in spite of the cable-

* Mr. Sarvis is under appointment as a missionary to China.

gram of the Society that Lotumbe was "impossible." Their attitude reminds one of the historic action of Nelson when the commander of his fleet raised the signal to retreat. He put the glass to his sightless eye, lost in his country's service, and said, "I see no signal." With the same spirit the workers on the Congo said, "We do not know what 'impossible' means." Then Mrs. Dye told us about three of the native workers whom she said were dearer to her even than the Smiths because she knew them better, and indicated something of the sacrifice they had made to go with the missionaries to Lotumbe. The meeting had been opened by a brief prayer. After Mrs. Dye's address another short prayer was offered.

It is beyond me to describe what followed. C. G. Kindred, of the Englewood church, took charge of the meeting. He simply asked the men what they were going to do about it. There was no blackboard with squares to be erased, no pressure of any sort. The women in a meeting in the afternoon had raised over \$225 when they had been asked for \$100, and this a few days after the Women's Missionary Jubilee Convention, during which the women among the Disciples in Chicago had raised more than the women of any other church. Pledges from various churches were asked for first. There

were pauses of two or three minutes at times, and during these interims there was no particular tension. People were simply thinking. Some people present gave nothing, and they were not made uncomfortable. Two of our Chicago churches had just completed buildings, one was just finishing up a loan of many years standing, another was just on the point of collecting missionary pledges amounting to nearly eight dollars per member, besides another fund of like amount. Many of the churches were not represented at all. But somehow, I can't say just how, in a surprisingly short time \$1,500 was raised where but \$1,000 had been called for, and there is reason to believe that even this sum will be increased to nearer \$2,000 than \$1,500. The men who gave were not rich. I think there were not more than three with incomes of \$5,000 a year or more. The gifts were widely scattered. I have never seen such giving among Disciples. It has existed on the Congo and among the Moravians and some other peoples, but not among us. It was a case where business men took the business of the church seriously. If our brotherhood as a whole gave as liberally in proportion to their means, we could do all the work needed in all our fields. We can do it if we will! We will do it when we have the VISION!

A River Baptism.

W. H. HANNA.

A young man made confession of faith after a sermon in the Vigan chapel, and requested to be baptized in the river. We designated the hour and place and, towards sunset, a company of us started for the river. Our errand passed from mouth to mouth, and a crowd began to follow. A peculiar-looking man hastened and took his place some distance ahead of us. He bore a cane, his slim body seemed all a-quiver with excitement, and occasionally he nervously stroked a few stray hairs on his face. Some great purpose was stirring in his heart. He had again and again taken his pen and written articles

reviling Protestantism and its adherents, and exalting Romanism, under the pseudonym "Arrogante." He was now intent on disturbing a Protestant meeting and destroying its influence.

On arriving at the place of baptism, a hymn was sung and the candidate made a few remarks. I followed him, endeavoring to instruct the hearers in the ordinance of our Lord. "Arrogante" began, at intervals, to interrupt, to challenge statements, and desired to occupy the river bank. He was politely requested to wait until our service was concluded and then deliver his harangue. He was too impatient, however, for this



A RIVER BAPTISM, PHILIPPINES.

procedure. When he resumed his interruptions, one of the members approached him to warn him. The speech of these two soon became loud and promised more, so I approached "Arrogante," seized his arm with a suggestive grasp, indicated a place some distance removed, and commanded him to go there and remain until our meeting was concluded. He went, and farther: for he crossed the river and posted himself on the opposite bank, whence he shouted doctrine and texts at us. In the meantime, a brother had hastened to the police headquarters and had reported the disturbance. A policeman was sent to arrest "Arrogante."

Our service proceeded and was concluded in good order. As we returned we met the arm of the law with his prisoner. Taking pity on him, we forgave our troubler and requested his captor to release him. He obliged us, but he who was released had no word of gratitude nor of penitence. Our good did not overcome his evil, for him at least. This was manifest by a letter in the Catholic newspaper of the following week, in which he presented himself as the outraged and the abused. We covet this zealous champion of the papal church for the sake of his salvation and the cause of the Savior.

Vigan, Philippines.

A Wheelbarrow Among Cannibals.*

A. GEORGE SAUNDERS.

The missionary had brought a strange and wonderful vehicle to the station. So the report went forth amongst the people. Remembering what one of their number who had been abroad had told them, they called it a street car. It had but a single wheel. Upon investigation the missionary discovered that his new-

ly-arrived wheelbarrow was responsible for the excitement.

What a stir that humble machine created! Poor people! they had never seen its like before. Two of the workmen tried to wheel it by each grasping a single handle. The result was not entirely satisfactory. After the inevitable capsize and subsequent confusion each man roundly abused the other for not holding up his end. In the course of time,

*This article was suggested by a letter Mr. Saunders received from his old schoolmate, Herbert Smith, at Lotumbe, Africa.

however, they learned to handle it without trouble.

One day a cannibal chief visited the station. His clothing consisted of a loin cloth and a hat of monkey skin, which hung down his neck, looking as if it had grown there. Across the back of one shoulder was strung a knife, ensheathed in a case of wild-cat skin. In one hand were his bow and arrows, in the other was a switch to drive away the flies. Thus he stood in unsullied majesty when the wheelbarrow came lumbering towards him. For the first time in his life he beheld a spectacle so awe-inspiring. The effect was electrical. On the instant, forgetting his dignity, he leaped fully six feet to give it passageway, and

stood watching with horrified gaze until it had gone by.

To one who thoughtlessly regards the incident it seems extremely ludicrous. But, understood rightly, it is pathetic. How dense the ignorance! How dark the soul, of this untamed child of the forest! He did not know it was wrong to have many wives, to sell or kill them, until he was told so by the evangelists. Does he not appeal to us, his brethren, to set him free? Here is a darkness which would apprehend the light. Then

"Shall we, whose souls are lighted
By wisdom from on high—
Shall we to man benighted
The lamp of life deny?"

Bethany, W. Va.

"Inasmuch—"

EVA MAY RAW.

TO THE RESCUE OF THE FIRE SUFFERERS.

We were sitting at our supper table when our neighbor, Mr. Hsia, the South Gate evangelist, came in in great excitement, saying that there had been a fire not far away, and the victims were being brought to our chapel. Picking up the few simple things we could think of, our household, including teachers and servants, hurried to the chapel.



EVA MAY RAW.

The first man came running, in spite of terrible burns all over his body, and crying "Save my life! O save my life!" Others were brought on stretchers, until there were eleven people moaning in terrible agony of burns. Five were men, four women, and two children, all of them suffering as I had never seen people suffer. The Chinese custom is to refuse fire victims refuge for three days, lest the fire god will still pursue them, and these poor people were brought to our chapel by a man who became an enquirer during our meetings last spring. It made us think of the Old Testament Houses of Refuge.

But what could we do? To be accurate we had a half bottle of olive oil and a box of soda and some sheets. And none of us able to meet the emergency. But God was caring for South Gate chapel that night, as he cares for it all the time. The man appointed to come from Drum Tower that evening to conduct a meeting was one of Doctor Macklin's hospital assistants. While we were yet too dazed to act, in came this young man. There was not an instant's hesitation. He saw the needs, gave an order or two, and went out on to the street to buy what things he could not trust to others. In fifteen minutes' time the South Gate Christians who had come in on hearing of the trouble were organized into a class on how to dress burns that would have done credit to any doctor. Finally the eleven charred bodies were all bandaged—it took about three hours, I think. I could not but think of Doctor Macklin on furlough, with men trained and efficient as this young man carrying on his work. If I could make this picture real, standing out against the dark of heathenism, the Foreign Christian Missionary Society would not ask in vain for medical men.

The next day the victims were taken to Doctor Macklin's hospital, and a foreign doctor called to look at them; but everything had been done that could be done, and the hospital assistant assumed the care of them. Then came the question of funds to care for them. In Doctor Macklin's absence the hospital is not able to take the charity cases which he provides for; so the South Gate Christian men assumed the responsibility of raising funds to feed and care for them, and should you pass the South Gate chapel to-day you would see a poster extending across the front of the building, the record of all money received and spent—a splendid illustration of Christian stewardship.

Of the eleven burned people, seven have died; the other four were nursed in the hospital until they were able to go to their friends.

You can not realize the unusualness of all this in China, because you are used to the Christian background, in

which charity and humanity fit. But the contrast as we see it here is tremendous. The morning after the fire, when we were trying to feed the poor people, one heathen woman was asked to help. "Why," she said in amazement, "I do n't know them." Another, who seemed to show some interest, I asked if she was a neighbor. "Neighbor?" she said. "I would n't *dare* say I was their neighbor, but I live close by." Poor soul! She wanted to be sympathetic, but who could tell where the fire god would strike next? And the "fire god" in this case was an angry competitor. Two rival fire cracker shops had trouble, and all this sorrow came from an angry clerk from the other shop setting fire to this one. He himself perished.

This all happened a month ago, and the horror of it is still with me. But our little band of Christians who were faithful in this are faithful in other things, too. And the heaven is working.

Nankin, China.

Medical Missions in the Philippines.*

C. L. PICKETT, M. D.

The justification of Medical Missions is found in the lively interest which our Savior manifested in all forms of human suffering. Our workers in the Philippine Islands were early to realize the need of medical assistance on the part of hundreds and thousands of natives to whom they were bringing the message of divine life and love.

The writer of these lines, together with his good wife who is also a physician, was sent out in the fall of 1903 to meet these needs. We were located in Laoag, Ilocos Norte, the capital of a province containing nearly 2,000,000 people. During Spanish times there had been a physician in the province at various times, but the price of his services was beyond the reach of all except the rich. A number of native "practicantes," or students, of the Roman Catholic medical school in Manila were doing business in the province, but the people had very little confidence in their

skill and ability in the diagnosis and treatment of disease, and that not without excellent reasons. There were two drugstores, but the prices charged for most medicine brought the proprietors from 500 to 1,500 per cent profit. They were not serving the masses. The people, as a rule, have an excellent and perfectly rational idea of the use of remedial agents, except that their ideas are very often modified by superstition or by the traditions of the old women.

We were therefore welcomed by the people of all classes on our arrival. We reached our station at 10 o'clock at night. Before we were through with breakfast the next morning we received our first "call," and they have been coming ever since. The first year the number of treatments were 3,354, the second 4,283, the third 5,798, the fourth 7,550, the fifth 8,805, the sixth 10,095, while during the present year of 1910, no month has, so far, gone below 1,000, and one ran over 1,600. Our methods of work are, first, dispensary

* Since this article was written R. A. Long has promised \$7,000 for the hospital at Laoag.

work, or the treatment of those who come to us for assistance; second, outside work, or the visiting of such as make request for our professional services, and third, the visiting of outside towns and villages. From the beginning we determined to make our work self-supporting, if such were possible. We adopted the plan, therefore, of making a definite charge in all cases,

to one-half the original cost of the remedies. When visiting outside villages, charges are made only for the medicines dispensed. By this plan our receipts have been as follows for the first six years: First year \$1,111.17, second year \$1,514.75, third year \$1,812.52, fourth year \$2,039.32, fifth year \$2,107.83, sixth year \$2,283.07. These have been sufficient to meet all the needs



DR. LEMMON AND PHILIPPINE NURSES AND ASSISTANTS AT THE LAOAG DISPENSARY.

Dr. Lemmon is in charge while Dr. Pickett is home on furlough. This dispensary is in a part of the missionaries' home.



Patients from the mountains who walked sixty miles to get medicine from Dr. Lemmon at Laoag, Philippine Islands.

and keeping a strict book account with all patients. When they come to us for any ordinary treatment, such as the opening of a boil, the treatment of an ulcer, or the dressing of a wound, the charge is five cents. When they call us to their homes to visit the sick, we charge fifty cents, and furnish the medicines necessary. When they come to us for examination, diagnosis, and treatment, our charges are in proportion to their financial condition. If the party is rich, we charge sufficient to make a good profit. If they are poor, the charge is oftentimes not more than one-tenth

of the work with the exception of the missionaries' salary, rent of building, and the salary of one native assistant, and there are five assistants in our employ at the present time. More than this, the doctor and hospital bills of all the other missionaries of our church working in the Philippines have been paid out of these receipts, thus relieving our Missionary Society of an important item of expense.

Now, we believe that these results justify an important step forward in our medical work. For almost seven years the work has been conducted in

the same house in which the missionary has had his residence. Certain rooms have been given over to the medical work, and others used for living quarters. The house is the best procurable in the city for the work, and costs a rental of \$22.50 per month. Up the same stairway which the missionaries and their children must come whenever they enter the house, come also patients suffering from tuberculosis, syphilis, leprosy, and in times of cholera, messengers from cholera homes. This is not as it should be. The time has come when a hospital is an imperative need. To do our work justice we must have facilities for caring for our patients, as well as diagnosing their ailments and handing them medicines. Our operating room at present is entirely unfit for such work as is coming to us constantly. The ceiling is made of woven bamboo, and the dust of years may sift through at any time. When we have surgical work we have to hang up sheets all around to make it reasonably safe. Why should not missionary surgeons have the facilities for doing work according to the best known modern methods and precautions?

Every year, soon after the rains begin, we have a siege of enteritis, di-

arrhoea, and cholera infantum among the little ones between the ages of six months and four years. As the season proceeds there is a constant procession of little white coffins—one, two, three, four, yes, sometimes a dozen a day moving down toward the cemetery. We do what we can for the little sufferers, but it is not medicine they need so much as it is proper food and watchcare through the critical period. Hundreds of these little lives might be saved every year if we only had proper quarters for caring for them. How many will help us to meet the opportunity?

Thousands there are who are so prejudiced against Protestant religion that they will not come to hear us preach. But we have yet to find the first one who fears Protestant quinine or cough syrup, or the helping hand that can save the life of child or mother. Opportunity means also privilege. We missionaries have both. We plead with our brothers and sisters in the homeland, who have the means, to come to our assistance with sufficient consecrated coin to build and equip a small modern hospital, and thus join us in the fellowship of service for Him who loved and died for all.

Modern Methods for Missionary Offerings.

GEO. B. TOWNSEND.

Modern business methods must be used by the church of to-day, if she is to succeed in providing funds for her ever-

increasing work. Most successful churches now use the envelope system for providing funds for current expenses. An effort is made to secure regular weekly contributions from the entire membership of the church. Accurate

accounts are kept with each individual, and in a moment it can be seen whether or not the person is regular in his or her contributions.



GEO. B. TOWNSEND.

But why should we use such a system for the local work and not do so in securing funds for our various missionary enterprises? To so plan our offerings for world-wide evangelization that a rainy day will decrease the amount received to such an extent that the work will be seriously hindered during the year is little short of sinful. Our missionary work is too large and too important to depend on such haphazard methods in this enlightened age. I believe the most business-like as well as most Christian method of securing funds for our various missionary and benevolent enterprises is similar to the one followed for securing funds for the current expenses of the local church.

After over ten years' experience in

collecting missionary offerings in a systematic way, I am convinced that the duplex envelope which provides for a missionary offering each week is the most successful plan in existence. It, however, must be worked the same as the plan for current expenses. When our deacons canvass the congregation for the current expenses, they also take pledges for the missionary fund. This fund is kept separate, and apportioned to our various boards as the officers of the church determine.

This plan gives the minister the opportunity of preaching Missions as a Christian privilege and duty rather than with the view of a special offering. When there is some reason for supplementing the missionary fund with a Special Offering, this can be done without interfering with the regular, systematic offerings, just as is done at times to provide for a specific local expense.

Under this system I have had the pleasure of seeing two of the three churches which I have served during my ministry become Living-link churches in the Foreign Society. This was in each case more than double any former record under the old system, and the offerings for Home and State Missions greatly increased, as well as helping other of our benevolent enterprises, which had before received no offering from these churches. Any plan needs to be worked—it will not run itself. This plan will work, if it is pushed by consecrated business men, such as can be found in nearly every congregation in our brotherhood, whether in city, town, or country. Let us all preach and pray, plan and work that the day may speedily come when the glorious gospel of the Son of God shall be preached to every individual on the face of the globe.

Hagerstown, Md.

A Visit to Our Foreign Mission Stations.—A Month in Australia.

F. M. RAINS.

LETTER NO. 4.

During September we visited Brisbane, Toowoomba, Sidney, Melbourne, Adelaide, and Perth. These are the chief centers of our people in this land. When I reached the country I found a program made out by the brethren to keep me quite busy each day. It was not necessary for me to give any thought where I should go nor how. This had all been arranged: where I should sleep and eat, the train I should take and every possible detail were handled for me. This was the handiwork of the Federal Foreign Missionary Committee. I spoke from two to four times almost every day. This included a series of addresses at the Federal Conference held at Adelaide. We were the guests of the Federal Foreign Missionary Committee, including transportation from the time we put foot on Australian soil until we sailed for Colombo, Ceylon. I could not have been treated with more kindness and Christian consideration. A nobler brotherhood I have never known.

It is my purpose to give certain information about the churches in this country not generally known by our American brotherhood.

1. *Our Beginning in Australia.*

Thomas Jackson, from Scotland, was the first to present the New Testament plea at Nelson, New Zealand, March 2, 1844. Thomas Magarey was one of his first converts, and he it was that started the cause in South Australia, in 1846. Soon a number of churches sprang up. They went everywhere preaching the simple, conquering faith.

2. *American Evangelists.*

The work took on new life by the coming of H. S. Earl, from America, in July, 1864. He resides now in Indianapolis. He was a flame of fire. T. J. Gore, from Bloomfield, Ky., a graduate of old Bacon College, Harrodsburg, Ky., came out in 1866. I was told that he is the greatest man of our brotherhood in all Australia. He is now over seventy, and still preaches for a church in Adelaide. His influence is nation-

wide. It is interesting to hear him speak of Raccoon John Smith, Moses E. Lard, and other pioneers in Kentucky. O. A. Carr, G. L. Surber, H. L. Gieslin, J. J. Haley, A. B. Maston, and other American preachers have done splendid service, and are held in high esteem. The influence of these brethren has been wholesome and far-reaching.

3. *Our Present Strength.*

I was told that we have fully 25,000 members in Australasia. The membership has trebled in twenty-four years. The number of churches is about 275, and the number of preachers about one hundred. Some of our churches have excellent Sunday schools. Sydney, Melbourne, and Adelaide are the three strongholds of our people.

4. *How Located.*

It is generally known that Australia is almost as large as the United States. It is almost three thousand miles from Brisbane, our best church on the east coast, to Perth, our best church on the west coast. The whole country is divided into six States. These States, of course, embrace large territory. We have about twice as many members in Kansas alone as there are in the whole six States. The total population of Australia is less than five million.

5. *A Great Missionary People.*

The brethren hold missionary conferences or conventions in each of the six States, and besides they have a Federal, or National, missionary organization. All told, there are some forty home missionaries. There was a State conference held in the State of Victoria as far back as 1866. The first Federal conference was held October 21-22, 1889. These are held every two years. All these conventions are delegate conventions. The Foreign Missionary work began in 1891, the result chiefly, I was told, of a visit from G. L. Wharton, at that time a missionary of the Foreign Christian Missionary Society at Harda, India. He started a flame of interest that has grown from year to year. A. McLean gave the work a mighty impetus during his visit fourteen years ago. To begin with they sent Miss Mary Thompson to Harda in 1891. She went out from the Collinwood church in Victoria. There is a strong Foreign Missionary Committee in each State. The Executive Committee of the Federal Board is located in Melbourne. They support P. A. Davey, Tokyo, Japan; Miss Tonkin, Shanghai, China; Miss Mary Thompson, Miss Sarubai, a Bible-woman, M. J. Shah, pastor and evangelist; all these



Secretary F. M. Rains discussing Foreign Mission work with the members of our Australian Foreign Missions Council. R. Lyall, W. C. Brooker, J. E. Thomas, Ira A. Paternoster and F. B. Fischer.

are supported by the churches in Australia through the Foreign Christian Missionary Society of Cincinnati, Ohio. They support also H. H. Strutton and wife at Baramati, India. A missionary home has been built in memory of the late A. T. Magarey. Miss Edith Terrell has recently been sent out to India as a nurse. F. G. Filmer and wife, with a number of native helpers, are doing brave service on the Island of Pentecost in the New Hebrides. F. J. Purdy and wife are doing telling work on the Island of Oba. They have some fifty schools with about the same number of teachers, and an attendance of about one thousand. Over three hundred have been baptized on the Island of Pentecost, and about five hundred on Oba. Besides all the above an important work is being done among the Chinese in Australia. About one hundred and seventy have become obedient believers. Mr. James, a Chinaman, gives all his time to work among his countrymen, and is accomplishing great things. I was told there was not an "anti-missionary" nor an "o-missionary church" in Australia. The total receipts last year for Foreign Missions were about \$13,000, an increase over the previous year of about \$3,500. *This is fine.*

6. *The College of the Bible.*

This young but growing institution is one of the important factors in the restoration of the New Testament church in all Australasia. A splendid building on a beautiful sight has been secured at Melbourne. The terms are most favorable. The three professors are strong men. Some twenty-five young men have matriculated for the current year. It is hoped some brethren of large vision will come forward soon with \$25,000 to \$50,000 for this im-

portant institution. Now is the time to take the whole country. But it can not be done without well-trained, up-to-date clear-headed preachers.

7. *The Australian Christian.*

This is a well edited paper published by the Austral Publishing Company, Melbourne. The editor is F. G. Dunn, who has poise and vision and other qualifications for the important work committed to his hands. The paper is self-sustaining and growing in popularity and usefulness. The present publishing company originated with A. B. Maston in 1891. This is regarded as the crowning achievement of his consecrated life.

8. *The Outlook.*

The outlook for our plea in this country is most promising. We will grow more rapidly in the future; more attention will be given to evangelistic work. A Church Extension Fund is being started. The brethren have visions of larger things. There is a growing interest in the Sunday school work. The churches may be trusted to do just what they promise. D. A. Ewers told me he never heard of a church in Australia failing to pay every cent it promised. The brethren can be trusted for service. One brother goes eighty miles every Wednesday night to attend choir practice. It is believed we will have 50,000 members in this beautiful and interesting country within the next ten years.

We are off to-day for Colombo, Ceylon. If all goes well we will reach that port October 12th, when we will cross over to the mainland of India for a sojourn of ~~six weeks~~ to two months. We are hoping to take Christmas dinner in Manila.

Perth, W. A., Oct. 3, 1910.



BOYS AND GIRLS SUNDAY SCHOOL CLASSES, MATANZAS, CUBA.

The Necessity of Christian Union in Mission Fields.

J. P. JONES, CONGREGATIONAL MISSIONARY, PASUMALAI, INDIA.

It is much more easy to forget and to dispense with our divisions on mission fields than it is in Christian lands. There we have not to overcome the sectarian pride and the bitter jealousies which enter into the problem in Western lands. Here denominations mean much in our Christian life; they represent definite past struggles and achievements in thought, life, and progress. Not a few of them mean to their followers victory over bigotry and persecution in the far-off past. But on mission soil, especially where the masses are the followers of non-Christian faiths, nothing can have any significance of any special blessing and power but the pure, unadulterated gospel of our blest Lord. These denominational names are confusing. How much easier would it be if, from the first, missionaries of the cross had buried their differences and had adequately emphasized their oneness in

Christ and revealed before the people their unity in purpose, in life, and in all the manifestations of faith and of Christian activity! How easy even now for missionaries to disencumber our faith from its Western excrescences! On the other hand, every day and year and generation of the perpetuation of these divisions in the East not only reveals our incompetence as leaders in the work of the Lord, but is also a testimony to the folly which is prepared to sacrifice the eternal blessings and glories of our faith to the local, transient, and unmeaning rivalry of the past. Every day that passes without seeing this work of union accomplished by the missionaries is a day which binds more tightly our fetters to a discordant past and to the controversies of a type of Christianity which has either passed away or is rapidly disappearing.—From *The Missionary Review of the World*.

Sunshine and Shadow of Living-Links.

BY AN UNLINKED MISSIONARY.

I'm jealous of the Living-link missionary. I was a link once, but for some reason I've been *unlinked*. My church wrote it "could n't raise the money necessary to keep 'linked' to me." Of course that was the *excuse*, not the *reason*. Any American church, like any American man, can do what it *wills* to do. I wonder if any one can imagine how I felt when that letter came. It hurt. I felt as if they had only played with me before just to jilt me or divorce me now. Perhaps it was my fault. I know I do not write as interesting letters as some others. I know I do not write as often. I know I could n't report as many converts as many others; but I tried to do my duty, and put all my life and strength into the work, and my heart into the letters sent to them. I even wrote the discouragements as well as the glad things, because I thought they were intensely interested in "my people," and I needed their

prayers and sympathy. Their fellowship was very sweet to me—while it lasted. It made me desire to be the best Living-link there was. I hope there are n't any other churches dreaming of divorcing their Living-links.

Did you read in the November *INTELLIGENCER* how Doctor Wakefield wrote of the "*wonderful time*" he had with his Living-link church? Aside from the splendid gifts they made him for his work, "they opened their hearts and gave us a place inside" (he wrote). *That was best of all*. That is what helps the missionary to do his best work. He feels that he "belongs" somewhere. These are *always praying for him*.

My husband is Living-link for North Tonawanda church. He spent two weeks with them last summer, and had "the time of his life," although he spoke nearly every day or night somewhere. Besides his "good time" they gave him \$100 towards his children's education, and sent the boys a base ball,

gloves, mitts, etc., and the baby a toy. And the postcards and letters he gets from them are lovely. He feels, like Doctor Wakefield, as though his marriage to that church was made in heaven.

I know another Living-link: I'm not quite so jealous of her. She has been "linked" to a splendid church for several years. Her picture hangs in their church (she was told), but that church has never written her a word. She almost feels like saying, "What's the use?" In her case that church is missing a great blessing. She is a beautiful woman, and a splendid missionary. She is now on furlough, but soon to return to her field. That church ought to write her a lovely welcoming letter and invite her to spend at least two weeks with them. It would do them mutual good. How do you suppose she feels to think she has been on furlough nearly a year, and has not had a word from her

Living-link church? She thinks it's somewhat of a *dead link*, and that those people are not much interested in their "brown cousins," for whom she gives her life.

I know a number of other Living-links, and wherever the church is really interested in its missionary and his work, and not in just raising "\$600 for missions," that church is greatly blessed, and its missionary has the greatest joy and success in his work. He says "*My people must hear of this.*"

I have heard there is a Congregational church in Kansas where the church has a Living-link in the home field and one in the foreign field, and the Sunday school and Endeavor Society each has their own Living-link! When will the Christian Church take *Front Rank* in Foreign Missions? When will the *links* be "real live" ones on both sides?

Get Together and Stay Together.

C. J. TANNAR.

It was a most fortunate day for our people and the cause we represent when the first feeble beginning was made to



C. J. TANNAR.

wards organized missionary work in all the world. We were rapidly becoming a great people in numbers and wealth and scholarly equipment, but our Foreign Mission work counted for practically nothing previous to the organization of the

Foreign Christian Missionary Society. We had the money and the men and the plea, but we lacked the ability to get together and use what we had in abundance.

We were an example of congregational and individual independence that was absolutely ruinous so far as a world-wide policy was concerned.

The Foreign Christian Missionary Society once organized and at work gave unity to our efforts. Here was a feasible, workable plan of raising

money, finding suitable missionaries, looking out fields, starting the work, and giving it proper supervision and regular support. Here was an office to keep records and attend to the innumerable details of such a world policy. Here were men to give their time and skill to the management of such a huge undertaking with its ever-growing and more complicated activities.

The centralization of funds was absolutely necessary to any large and worthy work. Just as great business enterprises can not be financed by the small amount of money in the hands of the ordinary citizen, but must call together large sums of money from scores, and even thousands of people, thus making them interested partners, even so it is to-day in any world plan of missionary work that is at all commensurate with the task before us and the eternal consequences involved.

It is my candid opinion, after some years of careful study at close range, of the so-called independent, one man, one congregation system of missionary work, that it is a dismal and blighting failure.

To be sure, here and there, and once

in a great while men can point to some success. Some man or some church has been found with money enough and vision and grace sufficient to do a real creditable work on the independent plan. But this is the great exception to the rule. The rule is just the opposite. It is feebleness and failure.

So incapable to the task is the ordinary congregation or individual to start and carry on and enlarge and wisely direct a worthy work in far-away heathen lands, that the vast majority of those who stand aloof from organized missions do absolutely nothing.

And the loss to the heathen nations is not the only or most serious loss. The congregation itself suffers immeasurably. Here is one great reason for a large percentage of our dwarfed and

lifeless churches which have a name to live and are dead.

All effort to-day should be put forth to hold what union we have and gain more. Foolish independency has cursed us all too long.

It is a discordant note which we hear occasionally, that in private or in public disparages our organized missionary work and encourages our churches to withhold support from it. There should be grave and serious reasons for any such advice, and then it is the wrong way to right any difficulties which may arise.

"Get together and stay together" should be the slogan of the hour with every one who really loves the Lord and wishes humanity well.

Detroit, Mich.

The Second Century Legion of Honor.

Second Century Legion of Honor

DESIROUS OF BRINGING THE CHURCH IN THIS NEW CENTURY TO A BETTER IDEAL OF SERVICE, I PROMISE TO HAVE AN OFFERING TAKEN BY THIS CHURCH THIS YEAR FOR FOREIGN MISSIONS; TO HAVE A MISSIONARY COMMITTEE APPOINTED; AND TO HAVE AN EVERY MEMBER CANVASS MADE OF THE CHURCH IN THE INTEREST OF FOREIGN MISSIONS.

SIGNED _____

CHURCH _____

DATE _____

191 _____

Suppose that every minister of every church should sign this card, can you realize the result twelve months hence?

HOW TO LAUNCH AN EVERY-MEMBER CANVASS.

1. Have a meeting of all the men in each congregation to consider a worthy missionary policy for the congregation.
2. At a supper.
3. With tickets purchased in advance.
4. With figures displayed showing what the church has given—(a) to current expenses of all kinds; (b) to all forms of missionary and educational work in America; (c) to foreign missions.

5. After full discussion, set a definite financial goal for missions for the congregation, and resolve by rising vote to raise the amount.

6. Do not ask for subscriptions at this supper, but appoint a small "Every-member Canvass" committee, with power to add to its number.

7. Have the committee divide the membership into groups and organize a canvass of the entire membership, going two by two.

8. For a definite pledge for missions from every member, payable at the time of the March offering or later, or to the church treasurer as current expense money is now paid.

If it is deemed impracticable at the present time to get all of the men of the church together, let the officers of the church and the pastor go over the

matter in the thorough way suggested, and carefully and prayerfully appoint this missionary committee.

Team Work Campaign.

The Foreign Society joins with the Brotherhood of Christian Men, the American Christian Missionary Society, and the National Benevolent Association in a great campaign among the churches to present the all-round missionary interests of our people. We believe this tour will be a great aid and inspiration to all our work. The objective: To educate our church men on the subjects of missions and benevolences, and put them to work at the problems of the church. The method: A succession of stirring banquets for men only in thirty-five of the leading cities of our Brotherhood, in the Mississippi Valley, to be addressed by the strongest obtainable exponents of our missionary and benevolent work.

CITIES AND DATES SUGGESTED.

Buffalo, New York, January 6, 1911.
Pittsburg, January 7th.
Youngstown, January 8th.
Akron, January 9th.
Cleveland, January 10th.
Columbus, January 11th.

Cincinnati, January 12th.
Lexington, January 13th.
Louisville, January 14th.
Indianapolis, January 15th.
Fort Wayne, January 16th.
Toledo, January 17th.
Detroit, January 18th.
Chicago, January 19th.
Rock Island, January 20th.
Peoria, January 21st.
Bloomington, January 22d.
Springfield, January 23d.
Decatur, January 24th.
Danville, January 25th.
Terre Haute, January 26th.
St. Louis, January 27th.
Springfield, Mo., January 28th.
Joplin, January 29th.
Kansas City, January 30th.
St. Joseph, January 31st.
Des Moines, February 1st.
Omaha, February 2d.
Lincoln, February 3d.
Topeka, February 4th.
Wichita, February 5th.
Enid, February 6th.
Tulsa, February 7th.
Oklahoma City, February 8th.
Dallas, February 9th.
Fort Worth, February 10th.

The Inspiration of Our New Living-Link.

D. S. THOMPSON.

We are rejoicing at Elliott over our successful effort to get into the Living-link rank. We feel that we have been playing along the shore, tossing pebbles into the water, but now we are going to send our substitute into the foreign field to tell the story of a saving Christ. We are just a small congregation of three hundred and fifty members in a town of six hundred inhabitants, and thought we were doing all we possibly could until we had a missionary rally of a few days, which gave us a great vision and revealed vast opportunities, and our hearts began to throb. Many of the good members desired to do something definite. Sunday morning at the

regular service the cards were passed and enough money was pledged to encourage us to make a personal canvass, when, to our surprise, very few failed to respond in some way, and a short canvass made it possible for us to say, Count us in among the churches that are doing things. To say we are happy and rejoicing does not express it. It makes us one in the great commission of our Lord. It inspires every one to give something in a great cause. It demonstrates what can be done in a definite way and no one be burdened.

The Living-link system is the only plan for a small church to adopt. It strengthens in every way.

Elliott, Iowa.

Resolutions Passed at the Foreign Mission Session of the Australian Federal Conference, September 22, 1910.

First. That this Federal Conference recommends the Foreign Missionary Committee to send reports annually to the Foreign Christian Missionary Society for inclusion in their Annual Statement, and also asks them to publish in the Federal Australian Statements, as far as possible, a summary of the work done in foreign lands by the Brotherhood in England, America, New Zealand, and Australia.

Second. That this Foreign Mission Session of our Federal Conference sends greetings to all missionaries working on behalf of our Australian churches, and also to the missionaries of our American brethren in India, China, Japan, Philippine Islands, Africa, and elsewhere, and requests Bro. F. M. Rains to kindly convey these greetings as far as possible.

Third. That the Federal Conference sends greetings to the Foreign Christian Missionary Society, and expresses grateful

appreciation and thanks for the visit of Bro. F. M. Rains. It recognizes that the splendid addresses he has delivered in our various States and at our Conference have been a great help to the Brotherhood, who have learned to love our Brother and Sister Rains most sincerely. They wish them a prosperous journey by the will of God to the various missionary stations of the Society, and a safe arrival home, where they trust Brother Rains will be long spared to continue his great work for world-wide evangelism.

Fourth. That this Federal Conference recommends its Foreign Mission Executives to favorably consider the proposal made by Brother Rains, that a delegation should if possible be sent at suitable times to visit the Conventions of the brethren in America, and that we invite the Foreign Christian Missionary Society to send a similar delegation to Australia.

Saving a Chinese Woman from Opium Suicide.

DR. W. E. MACKLIN.

Mr. Cochran, of the Presbyterian Mission, was about to open a new modern hospital about 150 miles northwest of Nanking, and I was on the way there on horseback to attend the opening ceremonies. My time was rather limited, but on the way I was asked to see a young woman who had attempted suicide with opium. I had no drugs and I wasn't accomplished in Christian Science and faith healing, so I gave her some strong salt and water, ground some native mustard seed and made her vomit, but it was too late. It was a very serious case. I told the people if they would take her to my night's stopping place I would care for her along the road and during the night. They put her in a bamboo cart and carried her ten or fifteen miles, to my night's resting place. The hotels will not take such a serious case in, so we took her to our chapel—one of

Mr. Shi's chapels, north of Chuchow. I gave her artificial respiration, as she was sitting in a chair, raising her arms up and letting them down across her chest. But this, usually a successful method, was seeming to fail. The poor woman was quite blue and failing to breathe. Her parents wished to take her home before she finally breathed her last. My enthusiastic Christian helper and student and myself prayed earnestly, and we bethought ourselves of a method. As we raised her hands above her head and pushed them down across her chest I pushed her head down to the floor and the secretion that was obstructing the breathing ran out of the throat. By doing this a number of times the woman's lips began to get rosy, and inside a half-hour she was talking. She made a good recovery.

Nankin.

YOUNG PEOPLE'S DEPARTMENT

The Endeavor Day Program Will Inspire a Worthy Offering.

READ THE TESTIMONIALS ON THE 1910 PROGRAM.

We used the program and found it interesting and instructive. Several said it was more helpful than a sermon on missions. Our society would not like to give the program up.

MISS EMMA D. SCOTT.

Mattoon, Ill.

We have used the Endeavor Day program furnished by the Foreign Christian Missionary Society for the past several years. We find the program interesting and, in my opinion, it is a stimulant for the offerings for work in the foreign fields. Although our society has been contributing for the special Damoh Orphanage work for a number of years past, and no doubt would continue the offering without the program, I believe the use of the program has assisted us in making up our offerings.

H. GALT BRAXTON.

Birmingham, Ala.

Our society used the program, adding other features that we thought would increase its interest and value. Any ex-

ercise that imparts real missionary information about a definite field is of value in inspiring people to give. In fact, I believe more and more that before even an appeal for any missionary offering should be made the prospective givers should first be thoroughly educated to the needs of the fields and what the gospel has done in the given field for which funds are asked.

PAUL H. GIBSON.

Elsberry, Mo.

And many others for which we do not have room.

Lest you miss one important paragraph in Mr. Rains's letter published in this issue, we wish to quote the following:

"Evangelist Damru and family live here and look after the school and church. He came out of the Damoh Orphanage. We now have about fifteen evangelists in India who were once orphans at Damoh. This ought to cheer the hearts of our Endeavor Societies that have so loyally supported that institution."

Mission Study Notes.

A whole group of Mission Study classes have been organized at Columbia, Mo.

H. C. Holmes, Redlands, Cal., reports a class of over seventy-five using "Bolenge."

H. W. Hunter, of Higginsville, Mo., has a large class in Mission Study, which is stirring the town.

E. B. Barnes, Richmond, Ky., has a splendid Mission Study class studying "Breaking Down Chinese Walls," by E. I. Osgood.

Prof. Frank H. Marshall, Oklahoma Christian University, Enid, is conduct-

ing a class of one hundred and fifty students with "Bolenge" as text-book. He is just about to start another class, including people not in the school.

We are very anxious to have a complete list of Mission Study classes organized this year. Please let us send you a report blank to fill out.

Two new Mission Study classes have been organized in the Anderson, Ind., Senior Christian Endeavor Society, using "Bolenge" as a text-book. The Intermediate Society will also organize a class, using "Uganda's White Man of Work" as text-book.

Endeavor Day Program

FOR 1911

AN EXERCISE FOR CHRISTIAN ENDEAVOR SOCIETIES
TO USE ON FEBRUARY 5th



C. E. BENLEHR
MANAGER OF THE DAMOH ORPHANAGE
AND SOME OF THE BOYS

THE OFFERING WILL GO TO SUPPORT THE OR-
PHANAGE AT DAMOH, INDIA

Foreign Christian Missionary Society, Cincinnati, O.

Briefs From the Workers and the Fields.

Dr. Drummond, of Harda, India, writes: "We had two baptisms yesterday afternoon. They were two young men employed in the railway shops here."

H. A. Eicher and Miss Mary Stanley were married in Bombay, October 14th. Mr. Eicher is supported by the churches at Hiram and Ravenna, Ohio; Mrs. Eicher is the Living-link of East Liverpool and Wellsville, Ohio.

W. H. Hanna, of Vigan, Philippine Islands, has been obliged to pass through four serious operations at the Manila hospital. He writes that the doctors have finally discharged him as cured, and he is back at the work he loves so well.

Bruce L. Kershner, of Manila, writes: "The work in the Central Mission is looking up. Indications bright for a good step in advance in this district adjoining the mission house. Fine enthusiasm over the coming open night for the students."

Dr. W. H. Hardy has arrived safely at Batang after his long journey across China. Dr. and Mrs. Shelton probably left Batang for the homeland the first of November. They will get over the high mountain passes in West China before the deep snows fall.

The newspapers state that the constant clamor of the Chinese people for a constitutional form of government has led the throne to shorten the time until it shall be granted. The date was first set for 1914, but it is now thought the people's parliament will be allowed in 1911.

Miss Kate Johnson, of Tokyo, Japan, writes: "Our work is hard this year. The terrible floods have ruined the crops, and famine is inevitable. There is great need of charity work among the needy, and there is also great danger of giving the Japanese too much, and thus robbing them of their self-respect."

Melvin Menges, of Matanzas, Cuba, writes that they hope to complete the new mission building by the first of the year. With \$10,000 he is constructing a building which will be church, school,

and missionary residence. How is that for economy! For seven years our workers there have been conducting services in an old dilapidated building.

The statistics for Laoag, Philippine Islands, for October are as follows: Medical treatments, 1,324; surgical operations, 6; surgical treatments, 69; visits made in city, 23; visits to outside towns, 7; sermons preached, 286; people reached, 6,243; tracts distributed, 1,925; funerals attended, 8; baptisms, 11. Dr. W. N. Lemmon is the medical missionary in charge.

Fred E. Hagin, writing from Tokyo, Japan, says: "Of course we are all grieved at the shortness of funds and the necessity of holding in check advancements on the fields, but we want you to know that the Japan Mission appreciates the dilemma in which the Society is placed, and we want you to feel that we will bear our part of the reduction with good grace and missionary fortitude."

G. B. Baird, of Luchowfu, China, writes: "Our fall work is opening with bright prospects. More than a hundred at Sunday school this morning. At preaching, the hospital waiting-room overcrowded. It is encouraging to notice that many of the better classes of men come to our meetings. This morning more than thirty teachers and students from the Government Normal School came in a body. Each Sunday a large proportion of the audience is made up of teachers, students, and business men. During the hot summer I was here all the time, and we had a good audience every Sunday. I know you are doing all you can toward a new chapel for us; but O, how we need it at once!"

From January 1, 1909, to December 31, 1909, Mrs. Rioch, with the help of her hospital assistants, gave 24,000 treatments. This work was done in the in-patient and out-patient departments of the Mungeli Hospital and the Barela Dispensary (which Mr. and Mrs. Rioch opened) and in the Leper Asylums at Mungeli and at Pandidrih. In addition

to this large medical work Mrs. Rioch helped in the usual church work, had the usual cares of housekeeping, the care of her two children, and the education of her son, David. This was more than one woman's strength could stand, and Dr. G. E. Miller was transferred from Damoh to Mungeli, to be the medical missionary of the station.

One of the Sunday school classes of the Englewood Church, Chicago, supports a native evangelist in the Congo. Dr. Dye, in writing to the class, speaks of him as follows: "Your man Bitumba is a hustler and a brave fellow. His life was threatened recently as he fearlessly interfered in the frightful wife-beating of a native chief's wife. The chief brought out a gun and said to him, 'Now we will see what that God does for you.' He shot at Bitumba, and the gun missed fire; he replaced the percussion cap and fired again, and again it missed fire; and before he could put another cap on the gun, Bitumba ran to him and wrenched the gun away from him and tore off the hammer, and then gave it back to the chief. The people were awe-struck over this courage and declared that Bitumba's God had protected him.

"In one of the villages of two thousand inhabitants, to reach which they had to cross a river and plod through the swamps, they were seized—Bitumba and his followers—and dragged to the great palaver house, and there made to promise they would send the teachers for this dead-in-earnest village. At their Sunday school they counted over six hundred people. They promised they would get a teacher if they possibly could. The people declared, 'Here is a

house, and here is a drum (bell) to call us together with; now why will you not come?'"

W. B. Blakemore, of Australia, writes as follows concerning Secretary Rains's visit to that field: "The visit of F. M. Rains will mark an epoch in the history of our work in Western Australia. His unbounded enthusiasm, his optimism, his world-vision, his fidelity to the gospel message, lifted us out of our provincialism, gave us a vision like unto his own for larger things, and led us into a new appreciation of the movement for the restoration of the New Testament church and the plea for the union of God's people.

"His original manner, his epigrammatic style, his thundering climaxes, his fund of information, his sparkling humor and heart-searching pathos all combined to make him one of the most interesting and powerful speakers Perth audiences have ever heard. Whether it was a welcome meeting of his own brethren, a sisters' meeting for women only, a men's banquet, a children's service, or a great combined meeting with many visitors from other churches, he never failed to gain the ears of his audience and hold them in rapt attention until the last word. On three occasions he spoke for one hour, and then left his hearers eager for more. A newspaper reporter said that he was one of the most interesting persons he had ever interviewed. A prominent social worker said, 'Mr. Rains dwarfs any missionary advocate who has hitherto visited our State.' Many of our own people were taken by surprise, for they had not realized that one of the great men of the modern missionary movement was coming among us."



AMONG OUR MISSIONARIES

Letters From the Field.

INDIA.

THE WORK AT HARDA.

DR. C. C. DRUMMOND.

Last week we had some meetings with our Indian helpers to discuss methods of how to reach non-Christians. We felt that the meetings were very helpful and hope to continue the plan, that is, to have meetings every two or three months to consider how we may best bring those who are out of Christ to him.

Last Sunday we had two helpful meetings, then on Monday Mr. Cunningham and I, with a party of our Indian brethren, went

one of our out-stations, and our evangelists from there have come into Harda. The people have practically all left the place. We fear plague will visit Harda again this year.

Mrs. Drummond and the children are still in Landour, where the children are in school. The school they are attending does not close until the first week in December, but they plan to come down about the middle of November. They are keeping well. I will be exceedingly glad to have them back as it is very lonesome living alone. However, this seems to be the best arrangement we can make for their schooling.

FROM HATTA.

P. A. SHERMAN.

The rains are over now and we are again taking daily tramps into the villages, preaching as long as we can get a crowd. After eight or nine o'clock the people are for the most part at work in the fields. The rains have not been as copious this year as usual, but they have come in sufficient quantities to insure a good crop, for which we are truly grateful. It seems natural to be out again among the people watching them make their early morning toilet. The men take a small twig from a tree, and with their vessel of water and improvised tooth brushes clean their teeth while they listen to us preach.

We had rather an interesting experience this morning, or at least it was interesting to me. We went to one village quite early and found it practically deserted. On inquiry we found that the people had gone to a village close by because of the death of a prominent man there. We went too and saw the whole process of a Hindu funeral. The man had been dead less than an hour, but even then he was almost ready to be taken to be burned. They wrapped him in a cloth so of the earth earthly that I am sure it would not have taken long to complete the transformation. They bound the body to two poles, placed about two feet apart, which was borne by four men. Upon leaving the house there was no ceremony. I do not know whether the mourners were hired or not, but if they were they were earning their money, for they were making an awful howl. The body was taken about a half mile from the village and placed on two fair sized logs. The



Familiar Scene in Harda, India.

to a Hindu fair, which is held annually near Harda. We had a fine opportunity to preach the gospel and sell Gospels and tracts. We divided into two bands, and Mr. Cunningham went with one and I with the other. We went out morning, afternoon, and evening to preach and sell books. It was estimated that there were forty thousand people present at the fair this year, so we had a good opportunity of preaching and selling books. The number of Gospels and other books sold was larger than usual.

Our method was to find a place where we would have room enough for a crowd to gather about us, then we would sing a song, then one of our number would preach a short sermon, then the books would be offered for sale, then another song and another sermon until all were tired out. Some would stay quite a while and listen, others would remain a few minutes and be off.

Plague has broken out in Rahatgaon,

feet and hands of the corpse were washed by the oldest son. Then it was tightly packed in dried cow manure (knada). This material is used a great deal for fuel in India. Then some more wood was placed on top, which was also packed in "knada." After this the oldest son took two bundles of dry kans grass (a sacred grass of India), and one he placed against the head of the pyre and the other, after lighting, he touched the first bundle seven times, thus setting ablaze the whole mass. Then by pouring water he formed a large circle around the body and the whole group of men in single file followed in this circle five times. At the conclusion they gathered

seems to me to be the thing for India with such a dense population and such dreadful diseases.

I have written at great length and you may be glad that I do not write often. News has just come from Damoh that Dr. Fleming has high fever and Mrs. Benlehr tonsillitis. We are both well and send Christian love.

A VISIT TO OUR MISSION STATIONS.

AT HURDA, INDIA.—LETTER No. 6.

This is the oldest mission station of the Foreign Society. G. L. Wharton and his as-



CHARIOT IN WHICH MR. AND MRS. RAINS VISITED HARDA MISSION.

about the head of the corpse and each man threw five small chips on the fire, saying, as he did so: "You have left your sons and daughters and have gone on a journey to another world. Take these chips and with their fire may all our sorrows and griefs be burned." Quite a pretty sentiment I thought. This ended the ceremony, and from this time the wailing ceased. The men out of curiosity came near us and we told them why we had watched and then told them our custom of burial. Then Kanhai told in brief story form of the *Life* of which there is no death. The men immediately went to a nearby pool and thoroughly bathed, for until they did so they were considered unclean. Ten days later the son will give a feast to all his relatives and to his Brahmin priest. In the meantime a fast is kept. Personally cremation

sociates started the work in 1883. The first convert we ever made on heathen soil was here, and he was a Mohammedan. He proved a faithful disciple until death, only a few years after his conversion. This good man was a source of much help and comfort to Brother Wharton in the first years of the work.

We reached Hurda about three o'clock in the morning. Dr. C. C. Drummond and D. O. Cunningham were at the train to give us a hearty welcome.

Hurda is a city of about 17,000 population in a beautiful country. Wheat and cotton grow in abundance, and the people are well-to-do for India. We are the only people at work in all that region. Many years ago the Methodists had a work, but in 1900 they sold us their property for \$1,550 and abandoned the field.

DEPARTMENTS OF WORK.

1. *Evangelistic.* This is done by all the missionaries and a staff of some eight India evangelists. J. H. Shah, a most capable Indian brother, preaches in the church every Sunday. He is a man of good personal appearance, well educated, refined, of deep religious life, and if in Ohio would rank with, at least, the average Christian preacher. He speaks very good English, though of course he preaches in the vernacular. He is a man of good judgment, and is a real leader among his brethren. J. N. Downey, who has been preaching twenty-five years, is one of the evangelists. The evangelistic work is conducted in the church, in the schools, in the hospital, on the streets, in the homes of the women by Miss Mary Thompson, and in the surrounding villages. The villages afford a splendid opportunity to preach the gospel. The average village contains about two hundred to three hundred people. They hear gladly. I went to one of these villages with the native evangelists and D. O. Cunningham. The people were most kind. They urged us to take breakfast with them. We were there early before the farmers went to their fields. One Mohammedan visiting there urged me to go to his village, some forty miles away. When I told him I was afraid of snakes and tigers, he promised to go ahead and behead the reptiles and the wild animals, and announce my coming! He was kind-hearted. The village life is the most important life in India. Our workers are persistent and tireless preachers of the cross. They rejoice in their high calling. It is their meat and their drink. Everything else is subordinate to this. Other departments of the work are a means to this end. They think of nothing else; this is the chief topic of conversation with them. The people hear them gladly and our Lord is honored.

2. *Educational.* This work is large and growing. More than six hundred are under daily instruction. There are a number of schools. The most important is the High School for boys and young men, and the Sue A. Robinson Memorial School for girls. All told there are more than thirty teachers. D. O. Cunningham has general charge of all this work. He goes from school to school. Every teacher reports to him. *The Bible is faithfully taught to every pupil every day.* This vast work is almost self-supporting by tuition and fees. The High School is in a poor location and is too small. Many are turned away for want of room. The Middle School is now in the church. This ought to be moved to the present High School building and a new High School building provided. The land, five acres, and a large suitable building can be provided for \$5,000. I am hoping some one will provide this soon. It is greatly needed. The High School is under the English Government supervision. In his report recently the Government Inspector said of this school: "I congratulate Mr. Cunn-

ham on the continued improvement in the school. The tone and discipline are good. It is well taught. The records and regulations are particularly good. The staff is also good, but the great drawback is the very bad accommodations. I trust the school, which is equipped so well in other respects, will now be accommodated in a proper building."

We have ten Sunday-schools in Hurda, and there are over 700 in attendance. We started to Sunday-school at 7.30 in the morning, and we visited three schools. This was all we could see before the closing hour. They are a mighty power for good.

3. *Medical.* This work is in charge of Dr. C. C. Drummond, ably assisted by Samson Powar. The day I went to the hospital there were one hundred treatments. The people come from far and near. Some patients come more than one hundred miles. Doctor Drummond treats more than 30,000 patients annually. The work is opened each morning by the preaching of the gospel. People come with all manner of diseases. The Doctor is kind and patient to all alike. The church at Maryville, Mo., supports him as their Living-link. They are not doing any more important and far-reaching work anywhere. The little hospital was erected in 1894 at the small cost of \$1,335. Dr. C. S. Durand secured this money by his work as a dentist at the Hills. It is entirely too small. The land for this hospital was donated by a Brahmin. Alongside of this piece of land are six acres of land that can be bought very reasonably. *We must have it.* Long ago Doctor Drummond was promised a better hospital. We must meet this promise soon. He asks for only \$3,500, including the land. I believe some one will soon respond to this modest request.

OUR PROPERTY IN HURDA.

We own eight pieces of property in Hurda. The bungalow occupied by Doctor Drummond was bought from a Parsee gentleman, in 1886, for \$2,400. It is worth more now. It is a good brick, on two acres of land, in a splendid location. The Ladies' Home is on six acres of land, was built in 1898 at a cost of \$3,333. The home occupied by D. O. Cunningham was bought from the Methodist brethren and there is more than one acre of land. The land for the school chapel, or Middle School, cost only \$135. The building cost \$1,700, and the churches in Australia gave all the money. This was in 1891. The work has outgrown this building. The High School cost only \$1,800, and is not half the size required. The Sue A. Robinson Memorial Girls' School was built in 1898, and our people in Louisville, Ky., furnished the money. The cost was \$1,500. The location is excellent. Two homes for Indian evangelists were built by O. J. Grainger at a cost of about \$150 each. A small building for low caste children was put up in 1902 by G. W. Brown, at a cost of \$100. All the

property in this important mission cost only about \$13,000! *Think of it!* Considering the cost of the plant and the work being done, I know of nothing like it in America. Do you? This property is now worth more than it cost the Society. The whole amount of land is about eleven acres.

THE MISSIONARIES.

The staff embraces two men and four women, and the Indian teachers and evangelists. These all dwell together in perfect harmony. Each esteems the other better than himself. It is a joy to be in their midst. They strengthen and inspire a tired Secretary. Doctor Drummond came out from Nebraska. He is a Cotner man. Mrs. Drummond was at the Hills, where the children are in school. D. O. Cunningham and wife came out from Findlay, Ohio. The church in Findlay supports him. He is a growing, useful man. Five years ago he came to the field. His progress in the language has been satisfactory. They have lost one child since coming to India, and now their only living child is sorely afflicted. Miss Mary Thompson has been in Hurda nineteen years. She came from Australia, and the churches in that land support her. She is a very useful woman. Miss Stella Franklin, who has just returned from her furlough, takes up the work again in Hurda. The faithfulness of this good woman is well known and cordially recognized among the churches in the home land. Altogether Hurda is almost an ideal mission station. An all-round work is being done

with apostolic spirit and passion. Another man is needed here to enlarge the evangelistic service in the villages. Who will go and who will send? These are serious questions as we turn our eyes toward the March Offering.

THE HONORED DEAD.

We went to the graves of two who fell at this post of duty. Miss Sue A. Robinson died here July 26, 1892. She had lived thirty-six years. She went out from Kentucky. Miss Robinson died of cholera, and was sick only one day. Miss Hattie L. Judson died October 6, 1897. In this cemetery is also buried the infant child of Dr. C. S. and Emily Durand, which died August 1, 1892.

On Lord's Day I spoke to the India church, Prof. G. W. Brown interpreting, and also the English-speaking church. It was a pleasure to be present at the baptism of two fine young men. They were baptized by Doctor Drummond in a beautiful stream in the edge of the city.

One evening some high caste Brahmins invited Mrs. Rains and myself, with the missionaries, to a dinner in one of the elegant Brahmin homes. The missionaries regarded this as a remarkable incident. Such a thing in this community would not have been thought of a few years since. The caste spirit is rapidly yielding. These were all well-educated men: university men, lawyers, doctors, etc. We sat on the floor, with our shoes off, and ate with our fingers. All the people of Hurda are very friendly



ANNUAL CONVENTION OF F. C. M. S. AND C. W. B. M. MISSIONARIES, INDIA.

toward the missionaries. They show them great respect.

There is a new India, and the day of her redemption draweth nigh.

F. M. RAINS, *Secretary*.

November 1, 1910.

A VISIT TO OUR FOREIGN MISSION STATIONS.

F. M. RAINS.

MUNGELI, INDIA.—LETTER NO. 7.

It is thirty-one miles from Bilaspur to Mungeli over one of the most beautiful roads in the world. It is a Government road, made of sand for the most part, with a row of large shade trees on both sides. The whole length of this road is two hundred and seventy miles. Mungeli has no railroad. G. W. Jackson opened the work in 1886. Mrs. Hira Lal, the wife of the capable hospital assistant, was the first to be baptized. This was January 18, 1891. Her baptism had been delayed one year owing to the stubborn opposition in her family. She was immersed in the beautiful Agar River, the first baptism in that heathen city of six thousand souls. Some five hundred have been baptized at the same place since.

This field is occupied by David Rioch and his wife, Dr. Minnie Rioch, and Dr. G. E. Miller. During our visit Mrs. Rioch was very sick, almost at death's door, so that her physician advised against our seeing her. Of course this was a great sorrow in the mission and a severe disappointment to us. Their work is telling for good in many directions. They came out thirteen years ago from Butler College. Their two bright children, David and Janet, are a source of great comfort to them. But the problem of their education is now a real one. Dr. G. E. Miller now has charge of the hospital. He is a graduate of a Cincinnati medical college, and took one year in the College of the Bible, Lexington. Dr. Miller has been on the field only four years, but he is getting a good grip on the language and taking upon himself heavy responsibilities.

The property of the Foreign Society here consists of:

1. A bungalow on six acres of land in the edge of the town. Do not be alarmed at the size of the compound or lot, since the six acres cost only \$14.24 in 1887. The building of the bungalow was a slow process. It required three years. Things move slowly in India. Here the small church met for some years.

2. The chapel across the road from the bungalow was built in 1897, at a cost of \$1,000. It is a beautiful white building, neat and attractive, suggesting cleanliness and quiet. Here the table of our Lord is spread every Lord's day. The Christian people are quiet and orderly and reverent. There is a church-bell swinging in the churchyard which calls the worshipers together. The bell was donated by the Rich-

mond Street Church, Cincinnati. This congregation numbers about two hundred. Many have moved to other places, and some have fallen away, as is the case in America. The church, however, is growing in knowledge and grace and all usefulness. Some day there will be a church of a thousand members or more in Mungeli.

3. The hospital building was erected in 1897 by E. M. Gordon, at a cost of \$2,500. It has since been enlarged by Dr. Rioch. Great numbers come here daily to be treated for all manner of diseases. The gospel is preached. The missionaries have great favor with the people. The hospital is on two and a half acres of land. Hira Lal (which name means "lovely diamond") has been assisting in the hospital for fourteen years. He was trained by Mrs. Dr. Gordon, now Mrs. E. L. Powell, of Louisville, Ky. He is capable and reliable. If Mrs. Powell had done nothing else in India but train this good man for his life work, her years of toil would be fully justified. It will be remembered that Mungeli is where E. M. Gordon and his wife spent so many years of toil. Their self-sacrificing labors were crowned with success. He was supported by the church at Hopkinsville, Ky., and in the midst of that church he passed away, and was buried in the beautiful cemetery of that city.

A large leper asylum was built here in 1896 by E. M. Gordon. Some sixty hopeless lepers are in this merciful institution, and all of them are Christians but five or six. We held a service for them and tried to point them to the Great Physician, who is able to cleanse even the leper and forgive sins. The money for this asylum was furnished by the Leper Mission of Edinburgh, Scotland. It is in charge of David Rioch.

We reached Mungeli late at night, and by seven o'clock the following morning a large number of Christians had gathered in the yard to give us a right royal welcome. We met in the church at eight o'clock in the morning. It was crowded. It was interesting to hear them sing. They used our familiar American tunes, and every Christian present sang with great earnestness. It was an interesting service, and one never to be forgotten. The Indians sing better than the Chinese or Japanese. We also held a service during the day in the market-place, in the main part of town. Prof. G. W. Brown and the Indian evangelists spoke. The crowd was too large for me.

We went to Pendridih, an out-station, nine miles from Mungeli. Here we have a church of some eighty members and a day school with one hundred and seventy-five in attendance and five teachers. Evangelist Damru lives here with his family, and looks after the school and church. He came out of the Damoh Orphanage. We now have about fifteen evangelists in India who were once orphans at Damoh. This ought to cheer the hearts of our Endeavor Societies who have so loyally supported that institu-

tion. The school building here is a good brick at the small cost of only \$750. The English Government makes a small grant to aid this school. All told we receive more than \$1,300 from the Government to aid all our schools in India. We will receive more if we start more schools.

At Bareilly, another out-station, we have a small dispensary in charge of Doctor Shansai. Evangelist Jaita also lives here. His wife is a bright little woman. They have three interesting children. This is a happy home, and wields a fine Christian influence in the midst of heathen people. We visited a number of their modest homes. They are very simple, but clean. They were quite happy to have us see their children. The Indian people are very much devoted to their children. It is in stations like this where you see real mission work. These out-stations are all under the general direction of David Rioch, who visits them quite often and instructs the evangelists, teaches the churches, comforts the sorrowing, warns the indifferent, and preaches the gospel of righteousness to the whole community. He walks with the Lord day by day, and is known and loved far and near.

Mungeli will have a new railroad in the near future. Much work has already been done on the road from Bilaspur. This will give to the city and our work added importance.

Prof. G. W. Brown, of the Jubbulpore Bible College, is with me all the time. He interprets for me, and tells me what to do next. He is greatly beloved by all the workers, the Indians as well as the American missionaries. Doctor Brown is a born missionary. Although a Ph. D. of Johns Hop-

kins University, he can turn his hand to any service. The children love him, the great scholars respect him, and his students are most devoted to him. The value and pleasure of my visit has been greatly increased by his companionship day by day. The India Mission appointed him to tour India with me. For this thoughtfulness they have my profound thanks.

F. M. RAINS, *Secretary.*

November 7, 1910.

PHILIPPINES.

IN LOVE WITH THE WORK.

The following extract is taken from a letter from Miss Sylvia Siegfried to her parents:

LAOAG, I. N., P. I.

Tuesday Morning, Sept. 27, 1910.

MY DEAR BELOVED ONES: I am very busy these days. So far the twenty-six days of this month (September) I have taught thirty-nine classes, preached sixteen sermons, made nine calls, attended the regular church services, entertained those who came to call, and other general work.

O, I do love the work dearly, if I just could have you folks near me; I surely would be more contented than ever in my life. Really there is no work in the world like seeing men and women develop in Christian virtues and feeling that you have some little part in it. The people seem very much interested, indeed, in the work. One town, Vintar, where I hold a class every Thursday afternoon, almost every week after the class they ask me to go with them and hold a street meeting. Here many people hear the gospel, who otherwise



Church at Vigan, Philippine Islands. An excellent building, which was formerly a theater, recently purchased by the Foreign Society.

would be without it. Sunday morning I went over to Vintar, across the river, as they had been wanting me for some time to come to their Sunday service. The meeting began at 9 o'clock and did n't close till 12.30, for after the preaching and Lord's Supper I held an hour's class in Bible study. We ate dinner and at 1.30 we went to preach in the street in front of the house of a woman who is a member of our church; they were holding some sort of a function there and the woman had invited us to come and preach in front of their house that their many guests might hear the gospel, so she could not invite us in. After preaching there for some time, they invited us to the house, but as there was no room inside, being full of guests, they brought us seats on the outside, and one after another of the members preached, with songs interspersed, until 4 o'clock. So that made seven hours from the beginning of the worship to the close, with just one hour's intermission.

AFRICA.

BRAVE EVANGELISTS.

Would that you could have sat at the feet of the brave evangelists of Bolenge last night as did we, the privileged group of missionaries, and listen to their most thrilling recital of how the Lord had wrought through them and protected them in all dangers. It was a glorious record. It strengthened our faith mightily. It gave us larger visions of the work to do and the harvest of souls waiting our reaping. Now, as this joy is part yours, we want you to have some of it.

Leaving Bolenge July 12th for three months' itinerary, carrying their supplies on their backs, the little group of evangelists started out, some going as far as one hundred and fifty miles, almost a week's journey. They came to the first village where we have a work, Bongonde, and "slept," then preparing to start on were threatened by Catholics that they would not be permitted to pass through any of the villages through which they must go to get to their stations, but thinking this but an idle threat they picked up their loads and trudged on. Entering the threatening village they were assaulted by a wild mob of heathen, instigated by this Catholic emissary, and beaten till bleeding and bruised, they turned and ran back, though they could well have fought back. Everything they had was stolen, their clothes stripped in rags from their backs, their supplies on which they must subsist lost, they perforce must return. To have gone on would have meant hunger and sickness. At 5.30 P. M., July 14th, they came filing into the Mission ground a sorry looking bunch, some hiding behind others in shame of their tattered rags and nakedness. The Government was appealed to for protection. But the local governor is a rabid Catholic and is a sort of ex-

officio priest, going about his district and sending his officers to establish by coercion his religion. He has done us tremendous harm this year. In our short-handedness we could not leave the Station or work and do what was much needed to be done, for this very opposition compelled us to keep an ever vigilant eye open for the base of all our operations at each of our stations. Finally, obtaining, by personal visit and threats of things we had never resorted to before, his promise to see that these highway robbers be recalled and investigated, they started back. Again they were met with threats, and they finally crawled through the pathless forest back of the village and so on their way. A sequel to this outrage comes now. The Catholic Catechist was compelled to leave the village. The people, marveling at the spirit of submissiveness on the part of our brave men, invited them to come and teach them, and now to-day the glad message has been brought that this very village begs for its own teacher, having driven these enemies of souls and their medals of "Mary" out of their village, and as a proof of their sincerity two men have come asking for teaching and baptism. God lives and works here even as in other days. Some one send this man.

TOURING IN AFRICA.

DR. L. F. JAGGARD.

The past month or six weeks have been a very busy time here at Longa. We have tried to keep the mission work going and have also made a long itinerating trip in the back country from Longa to Lotumbe. This had never been done before by a missionary, and I was mostly in entirely new territory, but everywhere we met a royal welcome and were treated as kings. Mrs. Jaggard was a marvel to them. These people have seen State white men, but a white woman was a wonder.

We passed through twenty-six villages and towns between here and Lotumbe. Five of these have teachers of Longa and Lotumbe, and four or five do not care or do not want the teachers; but the rest with very pressing invitations wanted us to stay all night, or leave teachers. Where we did stay all night they, without exception, wanted us to stay another. After the services the people would gather around the workmen, who were with us as carriers, and until ten or eleven o'clock you could hear explanations of how Jesus died in behalf of our sins.

We had the "Ella Ewing Lantern," and the pictures were wonderful to the people. "No one but God himself could do such as that," was a common expression. Fully three-fourths of the people we saw had never heard of the Christ. They have not been contaminated by any Catholic teaching, and if we can place evangelists in their midst there should be a great harvest of

souls for the Master. In one place I was asked this question: "You say we must repent and be baptized before we can be saved. If you don't leave us a teacher to tell us Words of Life, what are we to do?" I could only promise to send teachers as soon as possible. I believe this man was in earnest. The next morning after we had left this town, this same man came running after us, inquiring for one who had lost a half franc piece. He had found it and wanted to return it to the owner.

We passed through seven or eight towns of five thousand or over estimated population. One town surely had ten thousand. In many places a thousand or more people would follow us through the town, and as we would stop for a few minutes to speak a few words to one thousand or more who

house. It is not done, but we will be able to "stay" in it with a little more comfort than in our present quarters.

LOTUMBE'S CALL FOR A DOCTOR.

HERBERT SMITH.

Doctors are far too scarce on the Congo, either as missionaries or in the employment of the Government or trading societies, or in private practice. If there were men in the last named capacity the missionaries could not use them very often, as they charge from \$50 to \$100 for a treatment. Yet the Congo as a mission field needs doctors more than any other field. It is conceded that medical missions almost without a single exception are a success, and yet men who are fitted for such a glorious



HOME OF DR. AND MRS. L. F. JAGGARD AT LONGA, AFRICA.

had never heard a word of salvation before, we did, indeed, feel small.

The distance traveled on land is about one hundred and sixty miles. We were two weeks on the trip and were very glad indeed to get out to Lotumbe and to the river again. In the interior the swamps are muddy and very little clear running water. One afternoon we crossed sixteen small swamps in a five-hour march. Every day we were in water and mud to the waist.

Mr. and Mrs. Smith are getting along very well at Lotumbe. The station looked very much changed from what it was four months ago. It will be a nice station some day.

We are all counting the days till the *Oregon* will be here. There is now left only about one month.

Mrs. Jaggard has been bothered a little with sun fevers the last month. They are getting lighter. We hope they will soon cease.

We hope to soon move into our new

task of healing the body while they bring joy to the soul do not come to the foreign field in sufficient numbers. The nearest doctor to Lotumbe is Dr. Jaggard at Longa, one hundred miles away. If we need him it would take one day going down stream to let him know our need and three days coming up stream for him to answer that need.

Lotumbe has a dispensary and a goodly assortment of medicines, but no doctor to use them. We do all we can to those who come to us for help. Last week we treated one hundred and twelve persons. Some weeks we treat one hundred and fifty people. We are not doctors. It was not our privilege to study that science while in college. Doctors Dye and Jaggard have taught us what they could in the limited time at their disposal. Most every day there are cases that need a doctor's care. Last week there were two cases that should have had a surgeon's care. One of these cases demanded immediate attention and we could

not give it. Whenever there are complicated cases we turn to the medical book and seek for knowledge. But it must be evident that our practice in such cases has the taste of quack doctoring about it. Such practice the natives already have among themselves.

We are trying to build a church here in the name of the Lord Jesus. Nearly all the converts are direct from heathendom. These converts have been used to taking native medicine all their lives. Sometimes when they get sick they get afraid and resort once more to the heathen way of native medicine. This may not be harmful in itself, but it is a step back into the old life. How can we say to them you must take the white man's medicine only when you are sick? They will answer at once: "You can help us sometimes, but you are not a doctor and we get afraid and then do as our fathers taught us." The only means of overcoming such an argument is to have a doctor here.

But the people are not opposed to the true physician. They know their need and they are asking all the time for a doctor to be sent. As I was writing here a few days ago the chief of Lotumbe came and asked if I were "working a book" for a doctor to come. The voice of the people of the back country was expressed the other Sunday by an old chief of that section when he questioned us about the delay of a doctor. He was a stately chief. Almost naked. He had dressed in his finest feathers to come to church. He owned twenty wives. He told us if he could give up ten and keep ten he would be a Christian. His name is Elongebalaka. Although not a Christian he is among our best friends. The evangelists are welcome in his town and he will not allow a Catholic teacher near him. He said, "When do you expect a doctor?" We replied we did not know. "Ah," he replied, "we have waited a long time for one; you write for one to come at once." Therefore we write not to be writing, but because there is an immediate need. It is our opportunity. The ears and hearts of the people are turned towards Lotumbe now. If we delay and neglect now the opportunity may go forever. Beside heathen superstition the Catholic press us on every side. They have wealth and the State to help them, but they bring no doctors. It is therefore our one strong vital point. Send us the doctor and let not Lotumbe call in vain.

Lotumbe.

CHINA.

WHEN THE MISSIONARIES GET DISCOURAGED.

E. I. OSGOOD, M. D.

CINCINNATI, OHIO.

To the Advisory Committee of the China Mission.

DEAR WORKERS: Concerning the financial matters you mention in your last letters,

we have already written you of our desperate financial situation here. We have simply to cut everything off the slate this year that is not an absolute necessity, besides shaving the estimates all along the line. Even with this precaution we are going to have a large debt at the end of the year.

The special requests you make are all small, but like requests are coming from every field and we simply have to defer these things. We are not able to send the \$125 for the Nankin Dispensary repairs. We hope this can be looked after sufficiently with the hospital collections there. We are not able to grant the \$65 for the extra school teacher at Nantungchow. We hope to be able to do this later.

While the Executive Committee appreciates very much the consecration and heroism of the Chinese Church, the Society is not at present in a position to make a loan of \$1,000 you suggest on the Church Extension plan. We regret it very much.

In regard to the need of buildings for the Shanghai Christian Institute, we can not consider them now at all. The most pressing need is the \$9,000 for the University of Nankin; the homes in Chaohsien and other calls. We can make no promises for buildings in Shanghai at the present. There are many other things that must come first. We will simply do the best we can.

In regard to the \$2,400 for the running expenses of the University of Nankin, we were unable to send any money until last month, when \$200 was sent. In our payments next month we will endeavor to send sufficient to pay the running expenses up to date.

Very sincerely yours,
(Signed) STEPHEN J. COREY.

This is a sample of what the Executive Committee has been writing to China for some time past. They indicate that they are writing other fields similar letters. It reveals the terrible load under which they are groaning, and the equally terrible handicap with work in all the mission fields is being carried on. And the Executive Committee is telling the missionaries that it is not large-hearted individuals, but the churches which are failing to realize the responsibility God has placed upon them and are not bringing their gifts to the altar. Now, beloved brethren and sisters in the Church of Christ, you who are sanctified with Jesus Christ, called to be saints, and call upon His name, listen!

First. The above letter mentions only a few of a large number of requests, most of which have been before the Society ever since the panic year of 1907, and up to date remain unanswered. There is needed a church building in Luchowfu, cost \$3,000; two homes in Chaohsien, cost \$3,000 apiece, and a hospital at Chuchow, cost \$3,500, at once, besides a long list that can wait a year or two if absolutely necessary. At our convention this year, by reason of

these letters from the Executive Committee laying bare the financial straits, we deemed it wise to *not* reiterate the call we have been making for a total of *eighteen new workers*, which are necessary to properly equip our present stations, but to simply call for *three* where the need is so great we can not but call.

Secondly. At least you who have been watching the awakening of China from a merely business standpoint ought to be able to comprehend that as great an *opportunity lies before the church for winning China to Christ as there is for business development.* China's awakening has given missions a tremendous opportunity for winning her children to Christ through schools. Our schools can not hold the applicants. The recent revivals show the rank and file of the people very open and susceptible to the gospel call. Our hospitals have gained the unqualified approval of the people and the numbers coming are double three years ago. Railroads are opening up the country, bringing distant fields to our door. The field is ripe unto the harvest. *"Pray ye (and work) that the Lord of the harvest will thrust more laborers into the harvest."*

Chu Cheo (written for the China Advisory Committee).

TIBET.

SEVEN THOUSAND FEET ABOVE THE SEA AND NO COMFORT- ABLE HOME.

MRS. DOROTHY DELANEY MACKLIN.

What an intensely interesting thing it is to build a house—a home—in America—anywhere!

My friend, what if you lived in a house, the home part of which was devoted to housing your ox and your ass? I fancy you would try very hard to rent another or build one where such would not be the case.



MRS. MACKLIN.

But what if you could not rent one, and had no means with which to build? What if you lived far away and had no hope of a better home unless some one friend, or many of them would bestir themselves and collect money enough for you to build?

What can we do this month better than thinking so much about our brethren out in B-A-T-A-N-G that we can't be happy until we have sent some word such as the following:

"DEAR WORKERS IN BATANG: Our people seemed to have turned their hearts as one man to far Tibet and in a surprisingly short time have contributed little sums and big sums to the amount needed for the erection of your Mission Homes!

"We rejoice with you, and enjoy our comforts here now more than ever because we can think of you as having a 'comfortable home once more!'"

Can you imagine how their faces will look when that word reaches them? Can't you see them at once have a prayer meeting of praise and thanksgiving, that at last their prayers have been answered in this way?

Can we look about upon our comforts



MISSIONARIES HOME AT BATANG, TIBET.

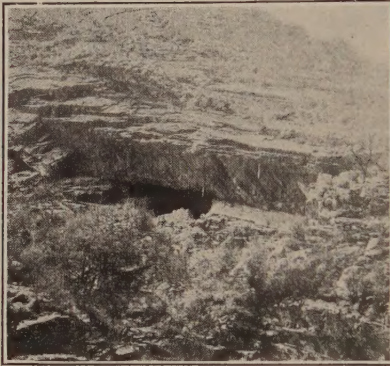
and enjoy them again until we give something to this work? I hope not. I trust a healthy feeling of unrest will come to us, as we lie down in airy, clean-smelling rooms over comfortable, perhaps luxurious, parlors!

I hope that as you eat from well spread tables from dainty china, with costly silver and see the heavy cut glass in the beautiful china closet—well, I hope that meal you can not eat one bite until you give a little or much, "as the Lord hath prospered" you.

I hope, dear sister, that as you go to select that new dress you have been wanting to buy, that you may see a vision of the Mission in Batang before and after build-

shiro, of Gose, and I had made several visits selling Bibles and distributing tracts. This year when we were granted money for rent we started out looking for a house. Limited means only allowed us to rent a room for the time of service. Nobody would rent because of fear of displeasing the priests. The first meeting we held in a poor hotel on the edge of town, but our room was full. It was the first Christian meeting ever held in the town, so Pastor Tashiro and I had to furnish music as well as the sermons.

A couple of men became particularly interested and volunteered to find us a better location in the center of the town for our



INTERESTING SCENES FROM FAR TIBET.

The first is a cave in the side of a mountain near Batang. In this cave a Tibetan priest, or Lama, was walled up that in his seclusion he might gain perfection. He remained in the cave until his death. The picture to the right is that of a native prayer wheel revolved by water power. The prayers are painted on the water wheel. Each revolution is supposed to correspond to an utterance of the prayer.

ing homes, and that suddenly a scheme to remodel last year's gown will come to you and make possible a gift to God's messengers across the world!

Now I want to make a very strong appeal to our Christian brothers (*who smoke*). Also I meant to whisper the latter, can you give up your tobacco *just for one day* and give the saving to this Batang fund? Time forbids that I should bring to your remembrance all the different ways we can try to save in order to give for these homes, but you can think of a hundred. Can we get word to them soon that the money is on hand?

God help us all to see this need in its true light and a way to give.

Nankin, China.

JAPAN.

THE STORY OF A BEGINNING.

R. A. M'CORKLE.

Tosa is a village of some three or four thousand inhabitants, five miles from Gose. For more than a year we have wanted to open a preaching place there. Pastor Ta-

shiro, of Gose, and I had made several visits selling Bibles and distributing tracts. This year when we were granted money for rent we started out looking for a house. Limited means only allowed us to rent a room for the time of service. Nobody would rent because of fear of displeasing the priests. The first meeting we held in a poor hotel on the edge of town, but our room was full. It was the first Christian meeting ever held in the town, so Pastor Tashiro and I had to furnish music as well as the sermons.

A couple of men became particularly interested and volunteered to find us a better location in the center of the town for our next meeting. This they did; but when we came to town on the day appointed, the landlord went back on his bargain because special services were in progress at one of the temples and he did not want the priests to think he was running opposition meetings. But our friends secured yet another place, and two weeks later we preached to one hundred and fifty people.

Osaka.

SUNDAY SCHOOL DEPARTMENT

TEACHING MISSIONS IN THE SUNDAY SCHOOL.

One of the new Front Rank requirements is that missions be taught in the Sunday school. The Foreign and American Societies are issuing a quarterly publication called *Kingdom Comments* for this purpose. It contains a series of fine missionary illustrations for each lesson. This quarterly publication will be sent to you for two cents. The following is a sample of the treatment of lessons:

LESSON X. MARCH 5TH.

ELIJAH GOES UP BY A WHIRLWIND TO HEAVEN.
II KINGS 2: 1-18.

Two men in Old Testament times were translated without seeing death, Enoch and Elijah. They were men who were in close fellowship with God, who walked and talked with him as a man with a friend.

Many converts in non-Christian lands today shame us by their intimate relationship with their Savior. The following story of an old native Chinese evangelist is told by one of the missionaries in Central China:

"Brother Shi and I had been preaching all day in the Chinese villages. At night we stopped at a Chinese inn. It was so filthy that we made up a bed of straw in the open court and prepared to roll ourselves up in our blankets for the night's rest. Previous to this we read from the Scripture, and knelt in our evening prayer. Then we rolled ourselves up side by side. Before going to sleep, I asked the good old Chinese brother this question, 'Brother Shi, is Jesus real to you?' After a moment's hesitation, the old evangelist replied, 'Brother, he is more real to me than you are.' 'How can that be?' I asked. 'You can talk to me and touch me. You can not hear his voice or touch his form.' The old man turned his face toward me and replied in words that I shall never forget: 'My brother, I sometimes misunderstand you, and you sometimes misunderstand me, but Jesus and I never misunderstand each other.'"

"Let double portion of thy spirit be upon me."

The passion and spirit which Elijah left behind with Elisha always marked the life of the latter. Henry Drummond said of David Livingstone, after returning from his travels through Africa in the region where Livingstone toiled, "Wherever David Livingstone's footsteps are crossed in Africa,

the fragrance of his memory seems to remain." The imparting of this great explorer-missionary's spirit to those who accompanied him is wonderfully illustrated in the devotion of his native bodyguard after his death in the wilds of Africa. They embalmed his body in their crude native way, and carried it upon their shoulders eleven hundred miles through the jungles to the seacoast, that it might be borne back to England, where it was laid in Westminster Abbey.

Elijah's translation seems but a type of the true Christian's idea of death. It is simply a transition, and, therefore, tranquil and holy. One of the Congo missionaries tells of a contrast between the funeral of a heathen and a Christian.

Before the burial of a little child, the heathen mother ran up and down the streets of the native village, shrieking at the top of her voice, tearing her hair and breast. To her the village was infested with evil spirits; who had taken away the spirit of her child. At the burial she was held by force from casting herself into the grave upon the body of her child. The following day the Christian wife of a native evangelist was buried. In calmness and peace he recited the burial ceremony above her grave and sang with beautiful faith the hymn, "My faith looks up to thee."

MISSIONARY PRAYER CIRCLE AND PROGRAM.

Are you using these in your Sunday school? A brief prayer cycle topic is printed for each Sunday in the year. It will inspire and instruct your school to use these topics regularly. A brief monthly missionary program for the opening or closing exercises is also printed. Both of these are in the Front Rank series. Introduce them in your Sunday school. Both the Prayer Cycle and the Program furnished free on application.

THE 1911 FRONT RANK BIBLE SCHOOL.

The requirements adopted at Topeka are as follows:

1. *Graded*.—Six departments with a superintendent of each: Cradle Roll, Primary (including Beginners'), Junior, Intermediate, Adult, Home.

A superintendent or secretary of classification.

An annual Promotion Day.

Supplemental or graded lessons in the Primary, Junior, and Intermediate Departments.

2. *Teacher Training*.—A class studying either the first or advanced course.

3. *Organized Classes*.—The International Certificate of Recognition for all classes whose members are over sixteen years of age.

4. *Bibles*.—At least fifty per cent of the enrollment owning Bibles (or New Testaments).

At least fifty per cent of the average at-

tendance using the Bible (or New Testaments) in the school.

5. *Workers' Conference*.—A regular workers' conference of the officers and teachers meeting either weekly or monthly.

6. *Missions*.—A missionary committee or a secretary of missions, promoting missionary education and the use of missionary prayer topics.

Offerings from the school to our State Bible School work, the American Christian Missionary Society, Foreign Missions, Benevolence.

BOOK NOTICES

A BLUESTOCKING IN INDIA. By Winifred Heston, M. D. (Fleming H. Revell Co., New York. \$1 net.)

This book is made up of a series of letters from India, and about the work in India. It is as well written and as interesting as "The Lady of the Decoration." It contains more fun and humor than most missionary books. The earnest side of missionary life and work is presented all the more effectively on this account.

ECHOES FROM EDINBURGH. By Rev. G. H. T. Gairdner. (Fleming H. Revell Co., New York. \$1 net.)

This is a popular account of the World Missionary Conference held in Edinburgh, June 14-24, 1910. The full report is published in nine volumes. Mr. Gairdner has given a readable account of the proceedings day by day. Those who were not present will enjoy this account of what took place at Edinburgh; those who were present will find it valuable in refreshing their memories and in reporting some features of that gathering that escaped their attention at the time. The Edinburgh Conference was the greatest gathering of the people of God since the world began. Anything relating to it must be of deep and abiding interest to all who are concerned about the progress of the Kingdom.

SKETCHES FROM THE KAREN HILLS. By Alonzo Bunker, D. D. (Fleming H. Revell Co., New York. \$1.)

The author has spent forty years in Burma, as a representative of the American Baptist Missionary Union. He knows how to write, and has subjects worthy of his skillful pen. One has only to read this book to know that the age of miracles is not past, whatever may be said to the contrary. God's hand is seen in the Mission field of to-day as plainly as it was in the Exodus and in the Captivity. This book will confirm the reader's faith while adding immensely to his knowledge.

THE DECISIVE HOUR OF CHRISTIAN MISSIONS. By John R. Mott, Student Volunteer Movement, New York. (Furnished by the Foreign Christian Missionary Society for 50 cents a copy.)

The most careful and incisive survey of mission conditions in foreign fields. It brings together the conclusions of one of the strongest commissions of the Edinburgh Conference in a striking way. Really a great missionary volume. It should be read by every pastor and missionary leader. Its description of old-world conditions and missionary opportunity is invaluable to all interested in modern missionary problems.

